

Ceithearnach Ui Dhomhnaill
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Dhomhnaill

PB
1397
C45
1912



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Ceitearnaic Uí Dóinnail

nó

eaicta an ceitearnaig caoil-riabhaig

do péir dhuinge.

énrí ua muirgeasa

do cup i n-eagar

ar lámhscríbhinn Oifigiailaig.

“Dume beas ruarac ruabail mé.”

L. 1.



Ar n-a cup amac

do

Comrad na Gaeilge
i mBaile Átha Cliat.

1912

Réal, Glan.

Ceitearnac Uí Donnaiil

nó

eaicta an ceitearnaig caoil-riadaig

do péir oiminge.

énrí ua muirgeasa

do cuir i n-eagar

ar lámhscríbhinn Oifigiálaig.

“Dume beag ruanae riubail mé.”

L. 1.



Ar n-a cuir amac

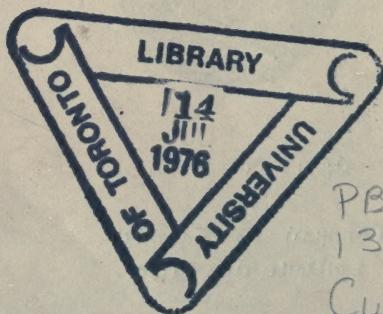
do

Comharó na Saeóilge
i mbailte áda euae.

1912.

“Dá mbéinn-pe ir Mupéad Ó Druam,
 As gabáil siail 'r as déanamh creac,
 'S as tobac cíora an domhain móir,
 Ní tiubhramn-pe dó aet a leat.”

L. 9.



PB
 1397
 C45
 1912

CLÁR INNISTE.

leatnac.

Preface	...	...	...	...	v.
Ceitearínac Uí Óóinnaiti	...	...	...	...	1
Variants of the Tale	...	...	...	...	20
Áinmneada na n-Áiteann	...	...	...	...	26
Names of Persons	...	...	...	...	27
Vocabulary	...	...	...	...	28

“ Fijr ſonta aſur mná le naoiúeanaið, aſur laoið
ai n-a leaþiað, aſur cupaið ai n-a ſcpeáctnuſað,
aoir ſonta aſur ſalaii aſur ſéar-eapláinte an
tomáin móir, to coſlaþaoir ie foſar an ceóil
ſípeáctaiſ ſíj-ðinn to ſeinn an Ceiteapnac an tan
rin.”

l. 3.

PREFACE.

The following tale is of Ulster origin. It is taken from a MS. in my possession, written in the year 1733 by *ῥάοραις Ó ῥροννταις ḡic néil*.* This *ῥάοραις Ó ῥροννταις* appears to have been a professional scribe. Many of his Irish MSS. are still in existence. One written thirty years later than mine—in 1763—is now in the possession of Dr. Hyde. In this MS. the scribe writes his name *ῥάοραις ṽa ῥροννταις ḡic néil, ḡic Séatam, 7c*. The following tale occurs in both these with very slight variations. Dr. Hyde very kindly allowed me to compare the version in his copy with that in mine, and any important variants have been noted.

Another version, differing widely in many respects from the two foregoing, will be found in “*Silva Gadelica*,” by Standish Hayes O’Grady (No. xviii). This, as Mr. O’Grady tells us, was printed from “a paper MS. (Additional, 18,747) in the British Museum, written in 1800, by Patrick Lynch for Samuel Coulter of Carnbeg, near Dundalk.” He further says:—

The tale does not occur on vellum. There are divers versions of it, and as good a one as has come in my way I have transcribed from a MS. written in the County Cavan in 1817 by Silvester McGibney, a country schoolmaster, and now owned in London by Norman Moore, M.D., who kindly placed it at my disposal. Not only is the recension a good one, but for its time the text is quite remarkably correct.

To deal first with the story itself: its plot is exceedingly simple. The “*Kerne in the Narrow Stripes*” is a conjurer or magician, and he visits a number of great houses in Ireland, and creates confusion and wonder by his magical performances, and then suddenly and mysteriously disappears, only to appear with equal suddenness at some other mansion.

* For description and contents of this MS. see *Gaelic Journal*, No. 175 (1905).

The houses he visits, and the order in which he visits them, are not the same in the Pronty MSS. and the MSS. quoted in "*Silva Gadelica*," as will be seen from the following table:—

HOUSES VISITED BY THE KERNE.

<i>The Pronty MSS.</i>	<i>The "Silva Gadelica" MSS.</i>
1. O'Donnell of Ballyshannon.	1. O'Donnell of Ballyshannon.
2. O'Connor, Sligo.	2. John, son of the Earl of Desmond.
3. John, son of the Earl of Desmond.	3. MacEochadha, an Ollamh of poetry.
4. MacEochadha, an Ollamh of poetry.	4. O'Connor, Sligo.
5. James Blake, a merchant.	5. Tadhg O Ceallaigh.
6. The King of Leinster.	6. The King of Leinster.
7. Tadhg O'Kelly.	7. Sean O'Donnellan of Cill Scire.
8. Seathan O Dartain.	

From this it will be seen that the narrative relating to "James Blake, merchant," does not occur in the "*Silva Gadelica*" version, and also that the houses where the Kerne is made to finish up his wanderings are different. Besides this there is a great deal of difference in detail between the Pronty version and the "*Silva Gadelica*" version. It is the Pronty version that is given in this book, but a few occasional passages that do not occur in Pronty's MSS. are inserted, enclosed in square brackets []. Where the same narrative occurs in both, but is differently treated in "*Silva Gadelica*," the latter's reading is given in notes at the end of the text. Most of these differences are interesting, and are well worth perusing by a careful student or reader.

This story belongs to what may be called the "light literature" of the Gael. Most of our Irish tales are

either tragic, heroic, or pathetic. This tale is a purely humorous one. But the humour is entirely different to that of Lever, Carleton, or any English humourist. One of the differences is that in the Irish tale the humour lies entirely in the incidents; the narrator's manner and style is serious, almost solemn. Of course the pictures he paints for us are quite exaggerated and often impossible, but he never tries to heighten the effect by gaudy word-painting or artistic tricks of any kind. This sobriety of language and quiet reserve of style has this advantage—that it induces us to concentrate our whole attention on the picture presented, while the linguistic medium through which, or by means of which, the picture is shown does not challenge our attention nor distract us at all. With most English humourists, on the other hand, if the subject is funny the language is funnier; we laugh as much at *words* as at *things*, and we can fancy the author chuckling to himself as he wrote, pleased with his own dexterity in word-painting, or in other words with his own skill in humorous writing. And not infrequently we meet with an English author trying to produce the appearance without the substance—trying to write funny without having anything funny to write about; in short, trying to manufacture humour almost entirely from *words*. This verbal humour was unknown in Irish literature, and is not yet understood nor appreciated by our Irish-speaking people. The puns and quips and literal crackers that bring down the house at a modern variety entertainment, or that fill the columns of so-called “wit and humour” in English newspapers, would not appeal to un-Anglicised Irishmen; they could see nothing in them to even smile at; while a droll situation described in the tersest and plainest language, that would put a whole “ceilidh-house” in roars of laughter, would probably only make an Englishman purse his brows and wonder where was the joke.

As the Irish sense of humour—like everything else appertaining to our Irish minds—has been largely destroyed by English influences, the publication of this story in popular form may be of use to the students and

readers of Irish, by giving them a specimen of genuine Irish humour, written before English influences in language had begun to be felt, much less to prevail.

Standish O'Grady concludes from various data that this story was written before or about the middle of the sixteenth century. English literature at this time was a very modest affair. Shakespeare was not yet born; Spenser had not yet penned the "Faerie Queen"; and Thomas More was writing his "Utopia" in Latin, not having sufficient confidence in the literary capacity of his native tongue. In English literature these times seem very remote; not so in Irish literature. As we read this story we could almost imagine that it was written yesterday, except that not even Dr. Henebry could detect a trace of "Hellenism" in it.

This story is particularly remarkable for its "runs" or lengthy repetitions, in respect of which it is hardly outrivalled by any modern folk-tale. Indeed it would appear that it was a tale that first passed current orally, and was subsequently written down almost as it was told. This conclusion is suggested by the following:—

- (1) The simplicity of the tale.
- (2) The frequent and lengthy "runs."
- (3) The use of colloquial Ulsterisms such as *uipio* for *oiriao*, *meiri* for *miire*, *tois* for *tis* or *teac*, *aise* or *ais* for *as*, *iað* for *iaib*; the use of the datives *teabaio* and *naímaio* for the nominatives *teaba* and *naíma*, *íacaio* for *íaca*, *íeana* for *íéan*, *ínoíuige* for *ínoí*.
- (4) The closing of the tale, which conforms to the conventional ending of the oral folk-tale.
- (5) The fact that the story is, or until recently was, orally told in the Highlands of Scotland. To quote a note of S. H. O'Grady's:—

Two very abraded versions of this tale survive orally in the Highlands, where it must at once* have been carried by the Islesmen who in thousands took mercenary service with the great Irish chiefs during the sixteenth century—with O'Donnell and O'Neill especially. These curious waifs are printed by John F. Campbell in "Tales of the West Highlands," i., pp. 289-319.

* *i.e.*, immediately after its composition.

Dr. Hyde also remarked that it is practically the same as Campbell's stories. In a catalogue of the pieces in his Pronty MS. he says :—

The Slender Gray Kerne is a very remarkable story, closely akin to one collected orally by Campbell in his "Tales of the Western Highlands." I have never seen it or heard of it. It may exist in some of the MSS. in the Academy, but being a Northern story it is quite possible that it does not. To my mind this is the most remarkable thing in the book, for though the story may exist elsewhere, it is certainly rare, and not mentioned by O'Grady in his list of such stories in "Diarmuid and Grania," from which I'm sure it was unknown to him too.

This, of course, was written before the publication of "Silva Gadelica" (1892). The Kerne himself is a fictitious character, though in one MS. (Eg. 166) quoted by Mr. O'Grady it is explained that the Kerne was none other than Manannan Mac Lir :—

And so there you have the circuit of Manannan Mac Lir of the Tuatha de Danann, who was wont thus to ramble in the character of a prestidigitator or a professor in divers arts, of one that on all and sundry played off tricks of wizardry, until now at last he is vanished from among us without leaving us more than his bare report, even as all other magicians and artists that have ever been are vanished ; likewise the Fianna, and all classes of people that since that date have appeared, or for all time shall appear, and in the long run ourselves along with them.

But it is hardly likely that such an important fact should have been deliberately omitted from the other MSS ; and as it is found, as far as I'm aware, only in this one, it was probably inserted by this particular scribe in order to give a colouring of probability to an otherwise improbable tale.

However, if the Kerne is fictitious most of the characters introduced to us in the tale are, in all likelihood, genuine historical personages. Mr. O'Grady's identifications of these will be found in the notes. There is an apparent anachronism in making a King of Leinster contemporaneous with an Earl of Desmond. But Mr. O'Grady argues that such is not the case—that the MacMorrough-Kavanagh, as long as there was a recognised chief of that name, was always styled King of

Leinster in virtue of his descent from "Diarmuid na nGall." This may be so, but there is a somewhat similar anachronism in *Ḃoḡaḡ an Cḡta lāctna*, and in general it may be said that taking liberties with chronology was not regarded as a serious literary offence by an Irish story-teller.

As to the title of the tale Mr. O'Grady says it refers to the Kerne's garb, and means "The Narrow-striped Kerne." He says:—

The conventional "slender, swarthy Kerne" is wrong. We do not learn that he was either one or the other, whereas the new shirt offered him to replace (and presumably to match) his own was striped. To this add that the correct reading is *caolḡḡaḡ* (two adjj. cpd.), and not *caol ḡḡaḡ* (two independent adjj.) and the matter is beyond a doubt. The meaning of *ḡḡ* is "a stripe"; *ḡḡaḡ* is "striped"; applied to man or horse it means "grizzled," "iron-grey"; to a cow, "brindled." In both the Highlands and Ireland the pronunciation is *riach*. In the latter it is commonly introduced into English. Everyone knows what "a *riach* heifer" is; also "a *riach* fog" (*ceo ḡḡaḡ*).

However, in the Pronty MSS. the title is given as *An Ceiteḡḡnaḡ Caol Rīaḡaḡ*, and there is no mention of the *téme ḡḡaḡ* or "striped shirt" said to have been given him by O'Donnell.

Lastly, I have a word to say about the MSS. Though the tale would appear to have originated in West Ulster, judging by the familiarity with western places displayed throughout, and the absence of East Ulster place-names (with the exception of the historic Fionncharn on Slieve Fuaid), yet it is remarkable that most of the MSS. in which the story is found were written in South-east Ulster. The two MSS. quoted by Mr. O'Grady were written one near Dundalk, the other in Co. Cavan. The Egerton MS. also quoted by Mr. O'Grady was written in 1740 by Francis O'Mullen of Bridge Street. This scribe, in all probability, belonged either to Dundalk or Drogheda.

Most of Pronty's MSS. are found about Co. Louth or in company with Louth MSS., and there are Prontys still found in Dundalk, from which I conjecture that Pronty lived somewhere about Dundalk or Newry.

“Liaig Ultao, ionmhuin Liaig,
 Maṛ ip ionmhuin Ultao féin,
 Mac an aṭar ó áirṵ tuarṵ
 Ní maṛig fuair Catal Ó Céin.”

l. 13.

Ceitearnac uí Dómnail.¹

Lá n-aon dá maid Ó Dómnail .i. Aoð Ruad Mac Néill
Sairb Mhic Toirdealbais an fíona² go maicib a muinntire,
a tíre, agus a talmhine mar don fhuir³ as caiteam plerbe
7 féarba i mbéal Áta Seanaig, [ro friteálad agus
do fheartalad iad le nua gada bíd, agus le sean gada
oige ar ceana⁴], agus an tan ba haoibinn dóib as an
ól do ro lahairi don díoba do gúe móir follur-glán, agus
ir ead aouhairt: ⁵

“An bfuil dír agus fice ó ro go Móir-Šreig ir binne
iná an dír agus fice atá ne ceol agus ne n oirproad
an toige-re anoct,”⁶ ar ré, “ .i. An Conán Maol, Ruad
Ó Rabartaig, Diarmuid Ó Siollagáin, agus Cormac
Ó Cpaordeasgáin,⁷ Taos Ó Cómdáin,⁸ agus uimhir eile
nac n-áirimh rór ? ”

“Ní faoilminne go bfuil,” ar cáe go cómcoitceann.⁹

2. Déct ar mbeir dóib ar an gcomrád rom do conn-
cadar óglac caol-miabad irteac euca gada noiread gan
fuiread, agus leat a élaróim noctuirgte taob tíar de.¹⁰
agus sean-bpóga lán o’uirge as feadalaig uime¹¹, agus
báiri a [dál] éluair amac tré n-a sean-truanaig,¹² agus
bunnaíca bonn-loirgte coill i n-a leat-láim.¹³

“Go mbeannuirge Dia daoib,”¹⁴ ar an ceitearnac.

“Go mbeannuirge Dia duit-re,”¹⁵ ar Ó Dómnail.

“Cá taob ar a dtáingair, a óglaoic anaitnó ? ” ar Ó
Dómnail.¹⁶

“I nDún Monadó i mBaile píog Alban do cotalar
apéir,” ar ré : “bím lá i nÍle, agus lá i gCinntire, lá
i Manaimn, agus lá i Raclainn, agus lá eile ar fionncairn
na fopaire ar Sliaib fuaro. Dume beas ruapac riubail
mé,¹⁷ agus i n-Oileac na Ríog ruasó mé [agus asat-ra
atáim anoir],” ar ré, “agus as rin mo ršéala féin duit,
a Uí Dómnail,” ar an Ceitearnac.

3. “Šoirro an dširpreoir do láhairi eugaimn,” ar Ó
Dómnail.

Do goipead an doirpreóir do láthair Uí Dómnaiill, agus d'fiannuis Ó Dómnaiill é, "An tura do leis an fear ro irteac?" ar ré.

"Dar Rí rláine Dé," ar an doirpreóir, "ní facar dom' fúilib ariam é go roice anoir."

"Leis tairt é, a Uí Dómnaiill,"¹⁸ ar an Ceitearnac, "oir ní fura liom-ra¹⁹ a teact irteac má a dul amac ariur [an tan ir áil liom¹⁹ féin]."

["Suró ríor," ar Ó Dómnaiill.

"Surófead nó ní furófead," ar an Ceitearnac, "oir ní déanam níó ar bit áct mar ir áil liom féin."

D'éirí Ó Dómnaiill fúir san fheadra dó, oir b'iongnad leis cá cineál duine diað ann do tiocfað irteac irin dún san doirpreoir ná neac eile dá faicirín as an doras, no go dtarla i n-ámar Uí Dómnaiill, agus do bíodar an luét ealaðan go géar-fúileac as féacaim fair.]

4. "Seinn pur duinn, [a] Uí Rabartaig,"²⁰ ar an Ceitearnac. Do feinn [Ua Rabartaig poir ceoil ar cómairle an Ceitearnais].

"Seinn pur duinn, a Diarmuid Uí Shiollaigáin," ar ré.

Do feinn [Diarmuid duan agus deis-ceol dó].

"Seinn pur duinn, a Cormaic Uí Cmaoideagáin,"²¹ ar an Ceitearnac.

Do feinn Cormac Ó Cmaoideagáin mar an gcéadna.

[Áct ceana, do feinneodar na raoite rin uile cuir agus púirt, rligteaca riublaça taigeanca taitneamaca, agus cuirleanna ceoil-binne cruite, go scuipreóir daome i n-a scoilad le fuaim an ceoil fíir-binn fíide do feinn riad.²²]

Do láthair an Ceitearnac iar rin, agus ir ead aoubairt, "Dar go deimín," ar ré, "ó do éuala mé féin tuarais-báil Belrebus agus Sátan, agus Abiron, agus Iób, agus Set, agus Damlaig, agus pmonnraide puiblrde tuda dorca duibnéallaça ioctair áro-fuair irrim²³ ní éuala ariam ceol buó meara má rið-re."

5. "Seinn féin pur, a Ceitearnais," ar Ó Dómnaiill.

"Do-géan nó ní déan," ar an Ceitearnac, "oir ní déan áct mar ir áil liom féin."²⁴

Do glac an Ceitearnac an élaipreac ar deirad laoi. Ó do éuala fonn aitar na genocaid, mar atá Forgur Fionn Mac Seairad fíinn,²⁵ agus Seannac Ó Doirpe,²⁶ agus

Suanac Mac Seanaró, agus ríolós Cille Cuilinn, agus bacac Úinne Doiminn,²⁷ óir is iad-ran do cuipeadó na cleara cóimchoitceanna le' gcuipadóir cáe cum zola, agus apoile do cum gáiríde, agus d'pong eile do cum covalta, ní éuala ceol buó féarr má ceol an Ceitearnais; firi gonta agus mná le naorídeanaib, agus laoió ar n-a leatradó, agus cuparó ar n-a gceáctnuşadó, doir gonta agus şalairi agus gşar-eapláinte an doimain móir, do covalta doir pe roşar an ceoil fíreáctais fíir-binn do feinn an Ceitearnac an tan rim.²⁸

6. "Is duine binn tú, a Ceitearnais," ar Ó Dóimnail.

"Bim lá binn agus lá fearb," ar an Ceitearnac.

Do²⁹ cáiteadóar real dá n-aimpíir pe ceol agus pe n-doiúbnear go dtáinig am fuipéara éuca. Do cuipeadó iarparó ar an Ceitearnac do cum fuipéara do déanam, agus táinig an fear fíiteolma d'ionnruige an Ceitearnais, agus adubairt leir,²⁹ "Éirig i gcuimaró agus i gcuibneann Uí Dóimnail," ar an teáctaire.

"Ní maó," ar an Ceitearnac, "óir is míl i gcuim eioáire ealaóda máit as duine şránna,³⁰ agus ní maó mé táirir ro ruar; leigeadó ríadó a máit anuar orim [má'r mian leo]."

Do cuipeadó ionair agus atán [agus léime maóac] agus matal donn leir an bfeair fíiteolma cum an Ceitearnais.

"As rim cularó asat," ar an teáctaire, "do-beir Ó Dóimnail dúit."

"Ní háil liom í," ar an Ceitearnac, "óir ní béró don nro pe n-a máorídeam as an duine máit orim go brát."

7. Do cuipeadó fíce maíeac ar n-a gceangal i n-aim agus i n-éiríeadó agus ór cionn fíceadó şallóşlac do şac taoib de amuig agus iriş um doirrib an dúim, óir d'airníşeadar nár duine raoşalta ar cor 'ra' bit é.

"Créadó do b'áil lib rir rúó?" ar an Ceitearnac.

"Do b'áil linn şura do cóiméadó," ar Ó Dóimnail.

"Dar Rí pláime Dé," ar an Ceitearnac, "cé máit rib-pe is buir goiméadó ní haşaib cáitfeadó mo ppoimn amárac."

"A dom míe Dé! cia heile?" ar Ó Dóimnail.

"i gCnoc Áme," ar an Ceitearnac, "pé míle amac ó Luimneac,³¹ áit a bfuil Seatan mác an lapla Dearmúan."

“Dáir lámh Uí Dómnail,”³² ar gallóglaó díobh as labhairt, “d’á b’ágainn féin tú as cur don cuir díot so mar sin do-ghéanainn meall comórpuinn díot ar lár pe cúl na tuaisge-re.”

[Is annsin tug an Ceitearnac lámh fá’n scláirpíis], asur do feinn cuir, asur puirt, asur cuirleanna ceoil : fíir shonta, asur mná pe naoróeanaib, asur laoió ar n-a leatrad, asur curaid ar n-a scréadctnuas, doir othair³³ asur galair asur géar-eapláinte an domain móir do éoladair pe fošar an ceoil píreacatais fíir-binn³⁴ do feinn an Ceitearnac an tan rin.

8. “Cá b’fuilc, a luét an bagair móir?” ar an Ceitearnac, “atáim-re as dol amac cusaib.”³⁵

Mar do éuala an gallóglaó céadna, do labhair ó tús, na briactra roim an Ceitearnais, [po éirís i n-a fearam] asur do tós a tuas asur do buail an fear fá neara d’ó i scrut an Ceitearnais, [sur t’earasair so lár é].

Do rinne an d’ara fear pe n-a comóirpe féin mar an gcéadna. Áct atá ní céana, do tuiteadar uile do cúl na tuaisge fíia a céile.³⁶

Do léis an Ceitearnac do cum an doirur é, asur adubairt, “Do cuirear cur do muinntir Uí Dómnail do cum báir, asur do b’ail liom a n-aithéogad d’ó airí.”

“Do bat máit rin le déanam, d’á noéantá-ra é,” ar ó Dómnail.

“Do-ghéanad gan éontadairt,” ar an Ceitearnac, “asur as po luib d’uit-re, asur cuimil do éarbad uacarnac sac fíir aca í, asur éiréócaro ríad plán airí.”

9. Do leis an Ceitearnac cum riubail é, asur ní deapna rsur no comnuide so raib i mbaile Séatam ílic an Iarla.

[Capla Seatan Mac an Iarla, .i. Iarla Dearmuidan, an trát rin i n-donac asur i n-árdóiréactar ar fátce a dúim asur a deas-baile féin.]

An tan do b’aithe do Seatan ar fátce a dúim so b’acair an Ceitearnac caol-riabad d’á foicim sac noipeac, asur leat a élaróim noctuirge do’n taoib éiar de, asur sean-b’róga lán d’uirge as reotalais uime, asur báir a [d’á] éluair amac tpe n-a fíean-truanais, asur bunrac bog bonn-loirgce éuilinn i n-a leat-lámh [aige].

10. “So mbeannuige Dia d’uit, a Séatam ílic an Iarla,” ar an Ceitearnac.

“Go mbeannuige Dia duit-re,” ar Seatan. “Cá háit a pabair anoir, a Ceitearnais,” ar Seatan.³⁷

“I mbaile Uí Dóimnaill do chólar aréir,” ar ré, “agus i nDún Monaró, i mbaile Ríog Alban, an oróce poime rin. Dim lá i n-Íle agus lá i gCinn tíre, lá i Manaimn, agus lá i Raclaimn, lá ar Fionncharn na Forairne ar Sliab Fuaró: duine beag ruarac riubail mé agus i n-Oileac na Ríog a rugaó mé, [agus annro agat anocht atáim, a Mhic an Iapla,” ar ré].

“Cáir gabair cugainn annro?” ar Seatan Mac an Iapla.

“Ó Ear Ruaró Mhic Móirne Moill furr a párdtear beal áta Seanaig, go Droobair, go Dub, go Spuit an Tobair Síil furr a párdtear Sligeac, agus go Caomáluinn an Cópainn, agus go Cruacain Maige hdoi, agus go Maig Mucfnáma, agus atáim annro anoir, a Seataim Mhic an Iapla,” ar ré.³⁸

“Creao ir amm duit-re?” ar Seatan.

“Dubartán Ó Dubartáim m’amm-re agus mo fíomneacó,” ar an Ceitearnac.

“Creao ir ealaóda duit, a Ceitearnais?” ar Seatan.

“Seinnim níó agus léigim níó éigim.”⁴⁰

11. Do cuaró an Ceitearnac irteac [agus do nam-šlan a cora] agus do’ól deoc, agus do códail, agus do bí ’ran códlaó rin go dtáimic an trát céadna ar n-a márac.⁴¹ Táimic Seatan dá ionnraige, [agus do labair ré leir go mín muinntearóda,] agus ir ead aoubairt:

“Ir fada do códlaó, a Dubartáim,” ar ré, “agus ní dá cur i n-ionghaó ort atáim-re, óir do b’fada do riubail iné. [Áct Dubair⁴² go pabair tréigsteac ar leabhair agus ar élaiprig, agus baó maic liom do éoirim,” ar Seatan.

“Atáim-re ró-tréigsteac ir na healaónaib rin go veimín,” ar an Ceitearnac.]

Tugaó cláirpéac dá ionnraige agus níor feinn don port uiréi.

Tugaó leabair dá ionnraige agus níor léig don focal ann.

“Nac móir an náire duit bréas do déanam,” ar Seatan.⁴³

“Do pinne mé an uiró do bréig,” ar an Ceitearnac.

“Do rinne mé féin rann duit,” ar Seatan.
 “Abair do rann,” ar Dubartán.

“Nac móir an éluice dó
 Nac reinneann ’r nac léigean leabair,⁴⁴
 Dubartán Ó Dubartáin
 ’S gan don focal dá meabair.”

12. Mar do éuala Dubartán é féin dá aithriúgadh asur dá imdeartha do glac an élaipreac⁴⁵ éaom-téadac asur do feinn cuir asur puirt asur riugeada reanna, asur adbann ciuil, asur cuirleanna binne tarbúirpe : fir fionta asur mná re naordeanais, laoié ar n-a leatrad asur curad ar n-a seiréactnuadh, doir fionta asur séar-eapláinte an domáin do coitladaoir re fojar an ceoil fíreacais fíir-binn do feinn an Ceitearnac an tan rin.⁴⁶

“Ir duine binn tú, a Ceitearnais,” ar Seatan.

“Dím lá binn, asur lá rearb,” ar an Ceitearnac.

Do ruig ré ar sean-leabair seancuir Seatain mic an lairle annrin, asur do léig ré ríor an leabair so ruamaic rtuoréarac barta binn-úriatrac.⁴⁷

[O’éir meadon lae] do curad an Ceitearnac le Seatan do rpardeorac tar maolinn énuic do bí ar aghad an baile.⁴⁸

“A Dubartáin, an raib turra ariam poime ro ar an ghenoc ro ?” ar Seatan.

“Do bíor gan contabairt,” ar Dubartán, “i seurt-eacta duine maic ar a noeacard cliú fiaðais asur éaom-featga [asur fian-corpair i n-allo] .i. fionn Mac Curnáill, asur do cuirad fiað faiteac foluaimneac eugainn tar maolinn an énuic reo amac, asur do leantadai dá gádar déas asur a scoimlíon rin do conaib⁴⁹ do bí as maicib na féinne é.⁵⁰

13. Do bí an Ceitearnac as múnad na riugead i n-ar gab an fiað do Seatan, asur an dapa féadain tug Seatan tairir ní raib a fíor aige cá háir do’n domán i n-ar gab Dubartán uad.⁵¹

[Gluidreap an Ceitearnac asur ní dearna por nó rriotairream no so raib i Slugeac.]

An tan do b’aicne do Concubair Sluig ar faicce a

dúin agus a deas-baile féin go h-éascair an Ceitearnac caol-ruabac dá foicín sacla n-óineac agus leat a cláróim noctuighe do'n t-aoib t-iar de, agus sean-bhóga lán d'uirge as fearadalaig uime, agus bárra a dá cluair amac tré n-a sean-truanais, agus boğa agus bolgán raigead aige.

14. "Go mbeannuige Dia duit, a Uí Concubair," arís an Ceitearnac.

"Go mbeannuige Dia duit-re," arís Ó Concubair.

"Cá rabadar aréir?" arís Ó Concubair.

"Do bí mé aréir i dtóig Seatain Mhic an Iarla Dearmhan, agus an oróce poime rin i mbéal áta Seanaig i mbaile Uí Dornnail, agus an oróce poime rin i nDún Monair i mbaile Ríog Alban: bíim lá i Manaimn agus lá i Raclainn, lá i n-Íle agus lá i gCinn-tíre, lá eile ar fionnéar na Forair ar Sliab Fuar: dume beas ruarac riubail mé."⁵²

"Cá haimm atá ort?" arís Ó Concubair.

"Siolla Dé m'aimm," arís an Ceitearnac.

15. Cá huair is cá haimhir rin aet Ó Concubair a beir as dol do dhóigail cléibín na Caillige Connaectaige ar an gCaillig Muman, agus fluas agus rochard eumna aige.

Adubairt Siolla Dé go mbéad ré féin iur Ó Concubair.⁵³

"Go deimín ní béid do léitir do ceitearnac rmearta iur Ó Concubair," arís óglac do muinntir Uí Concubair féin.

"Go deimín," arís Ó Concubair, "béid Siolla Dé liom, agus cread é an tuaradail iarrfar tú orm?"

"Ní iarrfad ort," arís Siolla Dé, "aet san leat-cuma do déanamh orm [an fearó bíim féin iur]."

"Do geadar rin," arís Ó Concubair.

16. Fluairtar Ó Concubair agus a fluaithe, agus a rochard, agus Siolla Dé leo, agus ní deapadar comnurd go rabadar i gCúigead Muman, [go dtugadar rgeimeill trí lá i n-iar a céile imears Muimneac asá rlad, agus as beir leo sacl ní ba hionairtir, agus as eumnuigead a mbó is a gcapall is a dtreac go haoim-ionad. Fuairadar trí ba bheaca agus tarb maol na Caillige Muimneige, agus tug Ó Concubair iad rin do'n Caillig Connaectaig i n-óigail a cléibín].

Do leanadair a paid i ndá Cúigeaó Muirhan iad, agus do bí marbhad agus arsaín dá déanam ar muinntir Uí Concubair.

Do labairt Siolla Dé le Ó Concubair as pád, “biod buir poğa asaid,” ar ré, “na cheada do tiomáin nó an tóir do coris.”

“Iy ead ar poğa,” ar Ó Concubair, “na cheada do tiomáin.”

17. Fillear Siolla Dé ar an tómarde, [agus boğa agus ceitpe raigde rícead leir], agus ní paid cópuğad iomlán ar don raigro dá paid aise, agus do marbad naoi naonbair [do Muimneacaid] do hac upcar dá scaitead ré. Do buail donar beas eile ar muinntir Uí Concubair: dá mbeir a bpacadair ariam i ngeall air uata ní tiomáineadair na cheada upcar raigde.

Do cuirad daine i gcoinne Siolla Dé [as iarrad air an chead do tiomáin.]

Éamie Siolla Dé dá n-ionnraige agus do éuaró mar luid amle no feirbe i dtimceall na scheid, agus do bí as tiomáin so dian déim-méanmae.

[Mar do conncadair na Muimnis an Siolla Dé as tabairt a cúl doib do deirpigeadair i ndiair fear gConnaet so rabadair as a marbad gan coisilt ionnur sup ab éigm do'n Siolla Dé fillead ar an tóir ari], agus ní paid aet hac ré peact aise roir na cheada agus an tóir so dtángadair i ngar do Sigeac agus sup fill an tóir uata.

18. Do glac tarit mór Ó Concubair tar éir a aradair agus a imteacta, agus do éuaró irteac [ioim céc] agus do'ol deoc, agus nior éuimnis ar Siolla Dé, agus éamie Siolla Dé dá ionnraige iar rin, agus adubairt fpir, “Adáim féim as glacad mo ceada asat, a Uí Concubair,” ar ré.

“Ná déana rm,” ar Ó Concubair, “agus, má'r fá'n ois a do'ol mire atá tú [as imteact], do-béara díol ir féarri má i duit ar a son, óir do-béarad m'gean glan atá asam duit agus leat m' oisneacta agus m' fimeadair ó mo lá féim amac.”⁵⁴

“Maic i,” ar an Ceitearimac, “má tá ri glan nó má tá ri gránna, béro ri asam nó ní béro, agus dá dtugta t'oisneact uile dam ní glacpaim uait i, ó nár comhall

“tú an ní go gceallair d’am, a gsur do rinne mé rém riamn
 duit, a Mí Concubair,” ar an Ceitearnac.

“Abair do riamn,” ar Ó Concubair.

“Leat-cuma ar Siolla Dé,
 Neam-cumaoim do’n té do-ní;
 Innir uaim do’n flait go lí
 Nac maié an breit do ruig an ní.

“Ní mire nac macaó leo
 I gcomne na mbó go Tráig lí;
 Sibé neoc do coirgfead an tóir
 Níor breit cóir é beit gan ní.

“Dá mbéinn-re ir Murcaó Ó Buiam
 As gabáil siall ’r as déanamh cread
 ’S as tobac cíora an domam móir,
 Ní ciubhramn-re dó aét [a] leat.”⁵⁵

féadain dá dtuig Ó Concubair éairir níor b’fíor do
 cá háiré do’n domam i n-ar gab Siolla Dé uad.⁵⁶

19.⁵⁷ Dála an Ceitearnais do léig cum riubail é
 a gsur ní dearna for nó comnuide go n’deacáir do cum
 toige ceannairde do bí nae cúis mbliadnaib roime rin
 i reitig galar a gsur leanna duibe gur fáruis ar uirir
 áirighe do léasáib a gsur d’fírigib a gsur do doctúirib
 fíor-fóglamta i n-ealaóam léigir leir an b’ad rin
 d’airir.

Do éuaró an Ceitearnac do cum an doirair, a gsur
 o’larr forglad, a gsur o’fiarrais an doirreóir cread
 é an duine é.

Doirreóir an Ceitearnac fíur gur b’adbar léaga é.

“Ní meairaim,” ar an doirreóir, “go bfuil gnoctige
 ar bit agat annreo, óir ir iomda liaig maié a gsur fíris
 a gsur doctúir annro roimac, a gsur ní bfuil maié ar bit
 aca dá déanam do’n ceannairde.”

“Déana tura oiréil d’am-ra fíur an ceannairde a gsur
 féad an leigse ré irteac mé.”

20. Do éuaró an doirreóir cum an ceannairde, a gsur
 go innir dó go raib a léitéro rin o’adbar léaga ran doirur.

“Léig irteac é,” ar an ceannairde. “Cá fíor dumn
 nac é do léigérad rinn.”

Do léigeadó an Ceiteapínac irteac, agus d'fíapruis de cá faib pé.

"Do bí mé aréir i Sligeac i mbaile Uí Concubair. agus an oróce poime rin i dtoisg Seacáin Mhic an Iarla Dear-Múman, agus an oróce poime i nDún Monaró i mbaile Ríog Alban. Bíim lá i n-Íle, lá i gCinn tíre. lá i Manamn, lá i Raclamn, agus lá ar fionnéapín na Foraire ar Sliaib fuaró. Dúime beag ruapac riubail mé, agus i n-Oileac na Ríog a rugaó mé."

"Cá hainm atá ort?" ar an ceannaróe.

"Atá oim-ra 'Diarimuro na Dige Móire,'" ar an Ceiteapínac, "agus creadó é an luac léigir do-béap tura dam-ra, má tá go léigéapó tu?"

"Ingean glan atá agam-ra, agus leat m'oisneacáta agus m'fíneacáir ó mo lá féin amac."

"Mait i," ar an Ceiteapínac, "má tá sí glan, nó má tá sí gránna, béró sí agam-ra nó ní béró."

Do cuir Diarimuro d'fíacáib deoc fíona do tabairt dá ionntaige, agus do cuir luac cúis bponta do rpior-fíacáib ar an dig, agus aoubairt, "Ír do'n luais féin ír cóir fíor blara na dige-re d'féacaint poime an otar: mar rin sup cóir dam-ra fíor blara na dige reo d'féacaint fomac-ra," agus iar rin cógbar an cupa cúise, agus níor fásáib don bpaon ann san ól.

"Cuir iomaó go mait anoir, a ceannaróe, agus má cuiri allur díot do dpuim na dige reo d'ól mire béró tú plán san contabairt."

Do cuiread mórlán éadais or cionn an ceannaróe go faib ag cup allur de, agus táinic Diarimuro or a cionn, agus aoubairt an pann mar leanar:—

"Éirig, ná lean do luige,
Cuirinnig méad mo móir-dige,
Comhéad go cóir an tpláimte,
Móir iota na heapláimte."

22. Ro éirig an ceannaróe, agus do pinne gáire mó-mór ar iongantaise leir é féin do beir plán agus san don bpaon do'n dig d'ól.

Ní deapna don gáire re cúis bliadnaib poime rin.

"Ír liom féin t' ingean, a ceannaróe," ar Diarimuro.

“Ír deimhin supab leat,” ar an ceannairde. Ro cuipeadh fleadh mór á luinn dá hullmugaíocht ingim an ceannairde agus do Dáirmuro, agus an tan doob’ ullam an fleadh do léis an Ceitearnac ar siubail é agus leat a élaróim noctuigíte do’n tasoib tiam de, agus sean-bhróga lán d’uirse as feadalaig uime, agus báiri a dá éluair amac tré na sean-truanaig, agus an doirdán amháin aise dá fáda poime, agus ní deapna ríur no comnuirde go noeadaró cum tige [míic] Eocáda, ollam je dán, do bí mé reacht mbliadnaib⁵⁸ poime rin, agus a cor bhuirte, agus sup fáruig ar iliomad do léasgaib, agus d’fuirigib agus do doctúirib léigir leir an bfaí rin d’aimpír.

23.⁵⁹ Do cuaird an Ceitearnac do cum an doirar, agus d’iarr forgladh.

D’farruig an doirreóir creadh é an ealaída do bí aise. Dubhairt-sean supb’ ádhar léaga é.

“Go deimhin,” ar an doirreóir, “ír díomáin do toirg annro, óir ír iomda liaig maic agus fíris agus doctúir íran tigí seo romat, agus ní deapnadar maic ar bit do cor míic Eocáda.”

“Innir dó go bfuil mo léitéro-se d’ádhar léaga íran doirar.”

Do cuaird an doirreóir d’ionnraige míic Eocáda, agus d’innir dó go maib a léitéro rin d’ádhar léaga íran doirar.

“Léig irteac é,” ar Mac Eocáda, “cá fíor duinn nac dó atá i ndán ar léigear.”

Do léigead an Ceitearnac irteac, agus d’farruig Mac Eocáda de cá maib ré.

D’fregaíir an Ceitearnac é as fáda, “Do bí mé aréir i dtóig Séamair a bláca, agus an oróce poime rin i Sligeac i mbaile Uí Concubair, agus an oróce poime rin i dtóig Séatam míic an Iarla Dear-Mhumán, agus an oróce poime rin i mBeal Áta Seanaig i mbaile Uí Dómnail, i nDún Monaró i mbaile Ríog Alban an oróce poime rin. Bíim lá i n-Íle agus lá i gCinntíre, lá i Manainn agus lá i Raclainn, lá ar fionnearn na Foraire ar Sliaí fuairt: dume beas ruarac siubail mé,⁶² i n-Oileac na píog rugadh mé, agus as rin mo ríeala duit,” ar an Ceitearnac.

24. “Cá hainm atá ort?” ar Mac Eocáda.

“Catat Ó Céim m’ainm agus mo fíomneadh,” ar an

Ceiteapnað, “áður créað an luac léigir þeðað uat-re má tá so léigjóra me tú?”

“Do-þeðaða tú inþean glan⁶⁰ atá ásam-ra, áður leat m’oigþeaceta áður m’þineðair ó mo lá þeim amac.”

“Maðt í,” ar an Ceiteapnað, “má tá þi glan nó má tá þi þránna, þéró þi ásam nó ní þéró, áður léis þura óioct an þorþaig atá ionnat, áður an tarrt mór, áður léigjóra-ra tú san contaðairt.”

“Atá þin ionnam san amþar,” ar Mac Eocáða, “óir itim trí þreim, áður ólaim trí theocá þoime cáð, áður ir cuma liom créað do-ní cáð ó þin amac.”

25. Cioðtráðct do þeall Mac Eocáða do Cætal nað n-iopþað þreim áður nað n-ólþað theoc áct i n-éimþeacðt þe cáð ó þin amac.

Ar a haitle þin tug Cætal luið amac, áður do cuimil do coir míc Eocáða í, áður o’þágaib þleamam þlán-créacðac mar do bí þoime í.

“Þaicim an þruil þræ ágat anoir,” ar an Ceiteapnað.

O’þeig Mac Eocáða amac ar an þraitce áður do cuireað þe ðume ðeas do na ðaoimib ba luaithe áður ba clirte dá þaib ’ran mbaile do coimlunn þruir, áður o’ þágaib þe amuis iað do tarrþa þeaceta áður þinn luair; áður do glac tarrt an-mór é tarr éir a þeaceta, áður o’ól theoc.⁶¹ Áður do glac þearis Cætal, áður o’iaþr tair-beanað na coire do bí þollám air, áður tug-þan þin oð, áður do cuimil Cætal luið eile ói do bí o náðúir contþárvða do’n ceað luið, áður o’þágaib þruirte í níor mó nó mar do bí an coir a þoime, áður do bí Mac Eocáða áð caoi ir áð þeapán so mór, áður aouðairt Cætal muna beir náð comall an ní do þeall þe nað mþruþeað an coir þin aige, “áður anoir cuir bannarðe áður cuir þáðta oir san þreim nó theoc do caiteam áct i n-éimþeacðt þe teaglac an tige.

Do þeall Mac Eocáða oð nað veanað.

Þug an Ceiteapnað luið eile amac áður oð cuimil do’n coir céaðna í, áður o’þágaib þleamam þlán-créacðac í mar do bí þoime.

26. Ir annþin aouðairt an Ceiteapnað, “ir liom é’ inþean, a míc Eocáða,” ar þe.

“Ir ðeimim þurab leat,” ar Mac Eocáða, áður do cuireað þleað mór cæoim lán-aouðail dá ullmugað

o'ingim m'ic Eocáda agus do Catál Ó Céim, agus tar éir an fleab do beit ullmúighe do conmaire óglac do nuimntir m'ic Eocáda Catál Ó Céim as dul tar maoilinn enuic do bí ar aghar an baile amac agus tainic an t-óglac o'ionnraige m'ic Eocáda agus aoubairt: "An liaig Ultae do bí agat," ar pé, "an miol mong-puad p'ur a párdtear an gearrphad i' luaithe leir rin as dul tar maoilinn na tulca úd eall amac má rin."

"An veimhin rin?" ar Mac Eocáda.

"Ní b'fuil contaibairt ann," ar an t-óglac.

"Do rinne mé féim rann do'n liaig Ultae rin," ar Mac Eocáda.

"Abair do rann," ar an t-óglac, agus aoubairt Mac Eocáda an rann mar leanar:—

"Liaig Ultae, ionnmuin liaig,
Mar i' ionnmuin Ultae féim,
Mac an a'ar ó áirde tuaró
Ní mairis fuair Catál Ó Céim."

27. Iomtúpa an Ceitearraig éadail-mabailis do léis ar riubail é, agus leat a élaróim noctuiighe do'n taidib éiar de, agus rean-b'póga lán o'uirge as peadalaig uime, agus bárr a d'á éluair amac t're n-a rean-truanais agus leabair i n-a láim, agus doiróán amháin aise d'á pád poime, agus ní deapna r'ur nó comnuide go raib i mbaile Ríog Laréan, agus do beannuis d'ó.

O'fpeasair an pí an beannuagad mar an gcéadna, agus o'fiapruis de cá raib pé.

O'fpeasair an Ceitearraig é, as pád:—

"Do bí mé aréir i dtig m'ic Eocáda, ollam re d'an, agus i dtig Séamair a bláca an oróce poime rin, agus i Sligeac i mbaile Uí Concuibair an oróce poime rin, i mBéal Áta Seanaig i mbaile Uí Dómnail an oróce poime rin, i dtig Séatam m'ic an Iapla Dear-Muinan an oróce poime beit i dtig Uí Dómnail, agus an oróce iap rin i nDún Monaró i mbaile Ríog Alban. Bíim lá i n-Íle agus lá i gCinntipe, lá i Manainn agus lá i Raclainn, lá ar Pionncáir na Foraire ar Sliaib Fuair. Tuime beas ruarac riubail mé, i n-Oileac na Ríog rugad mé, agus as rin mo r'géala duit, a píg," ar an Ceitearraig.

[“Cá hainm atá ort?” ar ní Láigean.

“Siolla Deacair ir ainm dam,” ar pé.]

28. Dála an ríog do bí d’a dearb-coinbálta déas aige, agus d’ar leó féin ní raib i nÉirinn daoine buí dhinne nó iad féin.⁶²

“Seinnró ní éigin duinn,” ar an Ceitearnac.

Do féinn gac fear aca poit.

“Go deimhin féin,” ar an Ceitearnac, “ó do éuala mé féin tuaragbáil Velrebub agus Abiron agus Damlais, agus Iób agus Set agus Aitinne, agus pprionnarde puiblrde duba dorca duibnéallac iocair at-fuar ipinn ní éuala ceol buí meara agus buí reirbe iná rib-re.”⁶³

Do labair an dearb-coinbálta fá rime⁶⁴ díob agus ir ead adubhairt:

“A Ceitearnais rmearta ghránna, an linne adair tú rin?”

“Go deimhin,” ar an Ceitearnac, “gró fearb an t-aon dume déas rin eile, ius tura barrardéact reirbe ort a uile.”

29. Iar éor na mbuatair rin do’n dearb-coinbálta tug buille d’ionnraige an Ceitearnais agus ir é ait i n-ar dam an buille .i. do féin, i n-a ceann.⁶⁵

Ciotrmaet, gac dume aca d’a dtugad buille cuige ir é ait i n-a mbainead do féin i scoir nó i láimh nó i mball éigin d’a mballaib fó reac, nó gur fágaib an Ceitearnac i gcroiblige báir iad uile go ndeacard na rgeala d’ionnraige an ríog, agus gur gabad an Ceitearnac leó, agus gur iugad do cum na croice é, agus gur cpoacad é d’ar leó, agus tar éir filliad do cum an baile díob ir é ‘cead dume fuairiadar pompa an Ceitearnac.

Do glacadar iongnad móir de rin, agus do éuad daoine d’féadain na croice, agus ir é dume fuairiadar innti .i. an dearb-coinbálta buí rime⁶⁶ ag Rí Láigean.

Do iugad ar an Ceitearnac an átuair agus do iugad do cum na croice é, agus do cpoacad é arís, agus d’filliadar do cum an baile iar rin, agus ir é an cead dume geirb pompa irig .i. an Ceitearnac.

30. Ní bfuil ferom d’a cur i bpad, óir do cpoacad d’a dearb-coinbálta déas⁶⁷ Ríog Láigean fá reac i gcruic an Ceitearnais, agus d’fan an Ceitearnac ‘fan mbaile

an oróce rin san tairdeácar an fíri ar a céile go dtáinig marom ar n-a máraic. Agus i gceann na rae rin táinig an Ceitearnac d'ionnraige an ríog, agus adubairt ríir⁶⁸ “A ríog laigean,” ar ré. “Do cuirtear féin do dearb-
comháltaíde do cum báir, agus doob’ áil liom a n-aithneogad
duit aríir.”

“Do báid maít liom-ra rin do déanamh, dá ndéantá-
ra é.”

“Do-géanad san contabairt,” ar an Ceitearnac, agus
tus luit amad ar a haitle, agus do cuimil do carbad
uachtaraic gac fíri aca i, agus d’fásai b’ rleamain plán-
chéactac iad mar do bíodai poime.

31. Iomtúra an Ceitearnais do léis cum riubail é
agus ní dearna ríur nó comnuidé go raib i mbaile tairós
móiri Uí Ceallais.⁶⁹

An tan doob’ aithe do tairós móiri Ó Ceallais ar raitce
a dúm agus a deag-baile féin go b’acard an Ceitearnac
caol-ruabad dá foicim gac ndíreac, agus leat a clatóim
noctuirge do’n caoib tairi de, agus rean-bíoga lán
d’uirge as feadalaig uime, agus báiri a dá cluar amuis
tré n-a rean-truanaig, agus mála cleairde faoi n-a
aríall.

32. “Go mbeannuige Dia duit, a tairós móiri Uí
Ceallais.”

“Go mbeannuige Dia duit-re,” ar tairós.

“Cá háit a ruair anoir?” ar tairós Ó Ceallais.

“Do bí mé aréiri i mbaile Ríog laigean, agus an
oróce poime rin i dtóig Míic Eocáda, ollam me ván, agus
an oróce poime rin i Sligeac i mbaile Uí Concubair, agus
an oróce poime rin i m’éal Áta Seanaig i mbaile Uí
Dóinnail, agus an oróce poime rin i nDún Monard
i mbaile Ríog Alban. Bíim lá i n-Íle, agus lá i gCinnce,
lá i Manam agus lá i Raclam, lá ar fionncar na
fopaire ar Slab fuair; dume beas ruarac riubail
mé,⁷⁰ agus i nOileac na ríog rugad mé.”

33. “Créad ir ealada duit?” ar tairós.

“Cleairde maít mé,” ar an Ceitearnac, “agus dá
tugstá-ra cúis maris daim do-géanam cleair duit,”
ar an Ceitearnac.

“Do-géabair san contabairt,” ar tairós.

Do gearr an Ceitearnac trí ríone, agus do cuir ar

clár a d'earnamne iad, agus adubhairt nua Tadhg, "Séirfe mé an ribín úr i lár do mo boir agus comgeoibad an dá ribín eile 'na gcomhairle."⁷¹

"Cá fíor duinne nac maít an clear é," ar Tadhg. "Do rinne an Ceitearnac rín as congábáil a dá méar ar an dá ribín imeallac. 'Do mól Tadhg an clear."⁷²

"Ná raib maít ó 'Dia as fear a d'éanta nó as fear a mólta," ar fear do muinntir Tadhg, "agus dá b'fáinn péin leat na cúis maris do-ghéanamn an clear úr."

"Ó'r asam-ra atá na cúis maris," ar an Ceitearnac caol-miabad, "do-geabá tú a leat agus déana an clear úr."

34. "Do gearr Ceitearnac Tadhg trí ribíne, agus do cuir ar clár a d'earnamne iad, agus do cuir a dá méar ar an dá ribín leir-imeallaca díob, agus do b'áil leir an ribín do bí i lár do féiréad dá boir, agus do cuair a dá méar tré clár a d'earnamne, [amac ar cúl a láime], agus do bí as sul go móir agus as béicfis, agus san cumar aise a dá láim do r'garctam pé céile.

"Ob, ob,⁷³ a 'duine," ar an Ceitearnac, "ir mío-rtuamad an clear rín do fuignir, agus ní mar rín do fuignear péin; áct ceana, ó cáillir an t-airgead do-ghéan-ra do léigear. Cuimlear an clearaíde luib íce 'do'n lámh supab plán i gcéadóir i.

"As rín clear asat, a Tadhg," ar an Ceitearnac.

"Maít é go deimín," ar Tadhg.

35. "Dá dtugá cúis maris eile d'ám," ar an Ceitearnac, "do-ghéanamn clear eile duit."

"Do-geabair go deimín," ar Tadhg, ["ir cia an clear rín?"]

"Doisparó mé mo cluar ar mo leir-éann," ar pé, "agus b'éir an cluar eile 'na comnuirde."

"Cá fíor duinne nac maít an clear rín péin?" ar Tadhg.

"Do cuir an Ceitearnac a lámh ruar, agus do bog a leat-cluar ar a leir-éann, agus do congbuig an leat-cluar eile 'na comnuirde.

"As rúo clear eile asat, a Tadhg," ar an Ceitearnac.

"Maít é go deimín," ar Tadhg.

"Ná raib maít ó 'Dia as fear a d'éanta nó as fear a mólta," ar Ceitearnac Uí Ceallaigh, "agus muna

beit an donar oim-ra," ar ré, "do-ghéanaim an cleap ó éianaid, agus do-ghéanad féin an cleap úo anoir san contabairt."

"Faicim," ar an Ceitearnac, "ó do fáruig an cleap ó éianaid oir, déana an cleap anoir."

36. Do cuir an t-óglaó a lám ruar agus do b'ail leir a éluar do bogad ar a leit-éann, agus támic a éluar ó'n leit-éann leir, agus do bí ag caoinead a éluair go móir.

"Ag rin cleap agat, a Taróg, [acé ir miotaparó an Ceitearnac ro agat," ar an cleapairde].

"Mar é go deimín," ar Taróg, "ir é loct ir mó liom-ra air san mo ceitearnac do beit rlan."

"Ní nura liom-ra a éur 'ran scrut úo nó éluar do éur air arí," ar ré.

Do ruig⁷⁴ an Ceitearnac ar an gcluar agus tug uréar oi ar an leit-éann, agus do cuir a bárr irteac agus a bun amac.

"Go deimín féin," ar Taróg, "do b'féarr dó san a éluar do beit air nó i beit air mar rúo."

"Ir urur liom-ra a éur ar an gcaoi cóir," ar an Ceitearnac.

Do ruig an Ceitearnac ar an gcluar, agus do cuir mar do bí an éad uair i.

"Go deimín," ar Taróg, "ní féarr mar cleapairde nó mar liaig (tú)."

37. "Dá dtugad-ra cúig mairg eile d'ám," ar an Ceitearnac, "do-ghéanaim cleap eile duit."

"Do ghéairi san contabairt," ar Taróg.

1ar rin tug an Ceitearnac mála amac ó n-a argail agus tug ceirde ríoda amac ar an mála cleapairdeacáta agus do teilg ruar i bpuicib na ríormamainte í, agus do rinne d'réimire oi,⁷⁵ agus tug gearrfeiad amac [ar an mála céadna], agus do léig ruar annra d'réimire é. Tug saóar⁷⁶ cluar-déirg amac arí, agus do léig ruar i ndiaró an gearrfeiad é. Tug cú faiteac poluamneac amac agus do léig ruar i ndiaró an gearrfeiad agus an saóair í, agus adubairt, "Ir baoglaó liom," ar ré. "Go n-íorparó an saóar agus an cú an gearrfeiad agus ní móir liom anacal do éur ar an gearrfeiad."

38. Tug annrin ógánac deap i n-éidead ró-mair amac

ar an mála, agus do léis ruar i n-oidiú an gearrpháirí agus an gádhair agus na con é.

Tug cailín áluinn i n-éiríocht mó-úear⁷⁷ amac ar an mála, agus do léis ruar i n-oidiú an gearrpháirí, an gádhair, an ósánais agus na con i.⁷⁸

“Iy doia d’éiríú d’am anoir,” ar an Ceitearnac, “óir tá an t-ósánac ag ruithe le mo mnaoi, 7 an cú ag cheim an gearrpháirí.”

Do tarraing an Ceitearnac an t-éimíne anuas agus do fuair an t-ósánac ag ruithe leir an mnaoi, agus an cú ag cheim an gearrpháirí amail aodhairt.

“D’aicim mé rúo,” ar an Ceitearnac.

Tug an Ceitearnac a éiríocht amac agus do buail buille i gcomhac a cinn ‘r a’ colna ar an ósánac, agus do teilg a ceann dá colainn.

39. “Iy gníom míne rin do munnir,” ar Taòs, “agus sup fadóleap sup dume macánta tú poime rin.”

“Má tá supab oic leat-ra do minne mé an gníom úo, iy uirra liom-ra a léigear dó air,” agus iar n-a ráb rin dó do ruig ar an gceann, agus iy amharó do cuir a cúil ar a agharó, agus a agharó ar a cúil.

“Cionnur do taitnígear an cleap úo leat, a Taòs?” ar an Ceitearnac.

“Dap zo deimín,” ar Taòs, “do b’féar dó a beir san ceann nó a ceann do beir air mar rúo.”

Do ruig an Ceitearnac ar an gceann an a-t-uair agus do cuir ar an gcaoi dóir é, agus tug Taòs píce mapis dó, agus do minne an Ceitearnac pann do Taòs anrim.

Do beir beagán, do beir móran,

Do beir fóir na píce mapis;

Do beir ní d’féar san ann,⁷⁹

Mian gac píos ar talman Taòs.

40.⁸⁰ Do léis an Ceitearnac ar ruabál é, iar nglacab a ceann ag Taòs, agus iy amharó do bí ag imteact agus leat a éiríocht noctuirge do’n taoib éirí de, agus rean-bhóga lán d’uirge ag feadalaig uime, agus báirí a dá cluair amuis tré na rean-truanaig, agus leabair i n-a lámh, agus an d’óiríon amháin aige dá ráda poime, agus ní deapna rsup nó comnurde zo raib ag toig seatain líi d’aríam agus do beannuis dó.

D'fhéasair Seatan an beannúgadh agus o'fhiafraigh de cá naib ré.

"Do bí mé aréir," ar an Ceitearínac, "i rois tairis ihoir Uí Ceallaigh, agus an oróche moine rin i rois Ríog Laignean, agus an oróche moine rin i rois Séamair a bláca, agus an oróche moine rin i rois Mhic Eochada, ollamh re dán, agus an oróche moine rin i rois Seatain Mhic an Iarla Dear-Mhumhan, agus an oróche moine rin i rois Uí Concubair Shlig, agus an oróche moine rin i rois Uí Domhnaill, agus an oróche moine rin i n'Dún Monaró i mbaile Ríog Alban. Bíom lá i n-fle, agus lá i gCinntríe, lá i Raclainn agus lá ar Foraire ar Slabh ruaid. Dúine beag ruaidac riubail mé, agus i n-Oileac na Ríog do rugadh mé."

Iar rin tugadh mair o' uiblaib, agus meadar bainne neamhair cuise, agus o'it a leor-dóctáin díob, agus ní fíor duinne cá háirid o'áiridib an domáin ar gab an Ceitearínac ó rin amac.⁸¹

Fíniú.

VARIANTS OF THE TALE.

The following variants are chiefly from the *Silva Gadelica* version of the tale.

S.G. denotes a quotation from the *Silva Gadelica* version.

M. denotes a quotation or variant from my own MS., written by Patrick O'Pronty in 1733.

H. denotes a quotation or variant from Dr. Hyde's MS., also written by Patrick O'Pronty in 1763.

1. The title in the *S.G.* is *Ceítearmaic Uí Úóinnaiill*, with the following as a sub-title—*eadctrá an Ceítearmaic éadil-madair, nó Ceítearmaic Uí Úóinnaiill do péir tóimge*.

2. *Doó duib mac doóda Ruaid mic néill fíairb mic tóimgeadlaib an fíona (S.G.).* Thus it will be seen the Pronty MSS. place the story a generation farther back than the *Silva Gadelica* version.

3. *Δ μινντιπε μαρι δον αςυρ Δ ελιναινε uile 'n-Δ óail (S.G.).*

4. The words or passages enclosed in square brackets are always quotations from *S.G.* and are passages which do not occur at all in *M.* or *H.*

5. *Δςυρ αν τράε πα ρύβας ραεας ροι-ineannmac cáe uile i fcoitcinne i' ann do labair gallóglae do μινντιρι uí Úóinnaiill αςυρ i' ead' po mairó (S.G.).*

6. "*Óair plán óé,*" *ar ré, ní fuil ar po so mair toise Ríof fíreige teac i' fcair ná an teac, 7c. (S.G.).*

7. *Ó Ciairgám (S.G.).*

8. *Ó Cúirgám (S.G.).*

9. No reply given in *S.G.*

10. *Do'n taoib fíair óá tóim* is the reading of this in *M.* and *H.* every time it occurs. The reading in text is from *S.G.*

11. *Δςυρ αν τ-uirge ας plubarmair i n-Δ b'rógaib (S.G.).*

12. *Δ fíeanfuan (S.G.).* The MS. spelling of the form in our text varied between *pean-truinnair* and *trean-fuinnair*. See O'R., *ruanae*, a pall, plaid, a coarse mantle, a covering.

13. *Δςυρ τρι fcaete boza bunloirgte cuilmn i n-Δ óearláinn aise (S.G.).*

14. "*So mbeannuige óia óuit, Δ uí Úóinnaiill*" (*S.G.*).

15. "*So mbeannuig-pi óia,*" *ar ó ó. (M. and H.).* The reading in the text is *S.G.*

16. "*Cá h-ait Δ madair anoir, Δ Ceítearmair,*" *ar ó ó. (M. and H.).* The reading in text from *S.G.*

17. *Óime riopóroead (S.G.).*

18. "*leiró éarair é*" (*M. and H.*).

19. Linn (*S.G.*). It is curious in the *S.G.* version the *ceithearnach* refers to himself several times in the plural number.

20. Ἀ ῥονάμ μᾱοιυαὶρὸ υἷ ραιτῆεαρταιζ (*S.G.*).

21. Ἄ τὰτος υἱ Ὀρυζαυάιν (S.G.).

22. Ὁ ρεῖνεται να παοίτε μόνα ριν κυρι αἰσιν ρυιρ αἰσιν
αὐθῶνα κυι, αἰσιν ριτσαα ρεανμα, αἰσιν κυρλεανμα τέαο-βιννε
τιααυρ (*S.G.* note from Eg. 164, f. 148).

23. Τυμαρξδαιλ βελριβυ, Αβιρον, αςυρ να ρηοννηραδα ραυ-
λιθε [sic] ας ιμωρε να η-ιασανν αςυρ να η-όρω ι βέρη-ιοέταρ ιρηων
(S.G.).

24. From the beginning of paragraph 5 to this does not occur in *S.G.*

25. Fearthur Fionn mac Forghaíde (S.G.).

26. Seannac Ó Doirge (S.G.).

27. bacac binne boiće (S.G.).

28. This description and appreciation of the Kerne's music is spoken by O'Donnell in *S.G.*

29. From 29 to 29 does not occur in *S.G.*

30. Οἱμὶ νὶ βῖατο ἀέτ μαρ ἑποῶμεν ἡμῖν τοῦ θεοῦ ἐλπίδα
τοῦ ὁδοῦνός μαῖτε (S.G.).

31. Ὅα μίλε τέας ὁ λυμνεὰς ἀμας (S.G.).

32. ƧΔη Ƨlάν Ƨé (S.G.).

33. Δοῖν ἔοντα in *M.* and *H.*

34. An ceoil éadóininn tríd (S.G.).

35. "Cá buntí, a gallóglaça," ar an Ceitearnac, "ro
éuguib amac mé, agus beannatú géar-cóimeas nó biaio ar riubal
uib" (S.G.).

36. Ó t' éannaire eáe ionnoll upáirí an fíri to éógadair uile a stuaga go ríochair rínníneac i n-agaíó an éiteairmaís le héimeannaib briosámaí ar amur a éinn. Tríeasó ir ar fear aca rém to éarla gac buille díob rin. Ir amlaíó to éuir an éiteairmaís na gallóglaís ag gabáil to éúlaís tuas ar a éile toirí maíreac agur gallóglae go maíadair uile i na gcóirí éró. Éamie an éiteairmaís gan fuilugáto gan poiréairgaíó fair t'ionnraíóirí an toirreóir agur aóubairí fair fíe bó agur ceáirmaí t'feairann tsaor t'págbáil ó ó n'óinnail to éinn a muinntire t'aítebeóuagaí : “ agur cuimil an luib-rí,” ar ré, “ to éarbeirí uáéairmaís gac fíri díob, agur éiréócaíó plán aírí.” To rinne an toirreóirí amlaí éagaíóirí an éiteairmaís to agur fuairí an fíe bó agur an éiréairmaí fearann ó ó n'óinnail an pon a muinntire t'aítebeóuagaí (S.G.).

37. "Cánap a utangaid, a óglaid," ar pé (S.G.).

38. His journey is described thus in *S.G.*: "O'ear Ruaró míc Míodáin fúir a páirtear Sligeac agus go maig luiris a Oasóa agus do leictaob Émáca Maige hadoi agus do maig mucnámh do émícaib úa gConaill Gabra agus go roice tura anoir, a Seadán míc an Iarla," ar pé. It would appear that the reference to béal áta Seanaig, O'robair and Spuic an Tobair *Sil* which occurs in the text is omitted in *S.G.* through a printer's or scribe's error.

39. "Cá hainm atá ort?" ar mae an taidle (S.G.).

40. This query as to his profession is not found here in *S.G.*

41. According to *S.G.* he only slept, *go trát éiríge do'n spéim ar na mára.*

42. *Do éualar of S.G.* has been changed to *duibair* as it would not suit the O'Pronty text, Seathan having already learned not from hearsay but from the Kerne's own lips what his accomplishments were.

43. According to *S.G.* Desmond's remark on finding that the Kerne could neither read nor play music was simply "*ir coramail go nbeaíar do ceol ir do léigíonn uait, agus ar an dóbar pin do rinneor pinn duit.*"

44. *Uc, a Óia, ir móir an clú nac léigean line leabair (S.G.)* There are several other variants of this pinn given in *S.G.*

45. The *leabair* always comes before the *cláiríreac* in *S.G.*

46. His performance on the harp is thus briefly described in *S.G.* : *Do feinn ré pparceol caomhinn cuirleannac go gcuirfead dor galairi agus gíearláinte an domain do cum ruain agus ríorcovalta me rogar an éaomceoil téirbinn tríde do feinn ré.*

7. *Do léig ré an leabair mar do léigfead a páirir (M. and H.).*

8. According to *S.G.* the *cnoc* was none other than *Cnoc Áine.*

49. *Óa gádar véas agus óa éom véas do bí, gc. (M.).*

50. *S.G.* gives Fionn Mac Cumhaill's genealogy and recounts a number of the mighty men of the Fianna that accompanied him, and then thus describes the chase : *Do ruiréad an treilg pá'n gcnoc ro agus do cuirfead míol mairge me mullaigib, agus rionnais ar reacrán, agus bhuic i bhoclarais, agus éin ar eiriollais, agus laois ar n-a luasáil linn, agus do gabamar as éirteact me monáir na míleac, agus me rníom na plabrac, agus me goaib na ngarar agus me gíearac na ngillanrac, go nbeaíar ríad ballac bánoirig annro riar meomáinn, agus do bí iolar dacta ann. Do leis fionn a ialléom dá mparaisí. 1. Dhan ceolbinn, an cú gal, agus an cú éron, Enán agus mac an tpuim ar léimneac luac tar (Sliaib) luacra riar. Féadar Seadán mac an tarla tairir ó éaib véar go tuar agus ní fáca ré an ceitearnac, agus níom b'pior do cá háro do áiríob an domáin ar gab ré uair.*

51. The narrative about Mac Eochadha comes in here in *S.G.* His residence is described as being i *Lasán Laríean.*

52. *Ir dume ruarac riublac raobnórac mé (S.G.).*

53. "*Cnéad gluaríear rí ar baile,*" ar *Siolla Dé.*

"*Do cum catá i n-áirí do muinneac do éiaim,*" ar *Ó Concubair.*

"*Óa bpoirteóac rí mipe do macáinn lib,*" ar *Siolla Dé.*

"*Dar mo briaíear,*" ar *ceitearnac do muinntir uí Concubair, "ní hé amáin nac bpoirteóamair éu act ní gíobmair ceannac na cumá ir do leirí do beir linn."*

"*Ní lib-re do macáinn,*" ar *Siolla Dé, "act le h-Ó Concubair agus do b'féirí nac mipe do' Ó Concubair mipe beir leir." (S.G.)*

54. There is no reference in *S.G.* to O'Connor's fair daughter nor of his offer of her to Giolla De in satisfaction for his broken promise.

55. This *rann* in *S.G.* runs:—

Leat-cuma ar Giolla Dé
ní cuibe do'n té do-ghní;
ir peat mrim-pe do'n flait
ní maít an bheít rug an mí.

ní mipe naé nreacáir leo
ar ceann na mbó go tríaig lí;
an té coirceat an tóir,
ní bheít cóir a beít gan nío.

Dá mbéimpe ir murcáó mac brian
as gabail gail bó ir chead,
toad cíora an domain móir,
ní tiubhainn do áct a leat.

S.G. gives several other readings of this *rann* from various MSS., one of which from *Eg.* 164, f. 157b, agrees very closely with that in the text.

56. The narrative of the Kerne's visit to Tath Ó Ceallais comes in here in *S.G.*

57. The whole episode relating to the merchant contained in paragraphs 19, 20, 21 and 22 as far as "do léig an Ceitearnac ar iubal é," is not found at all in the *S.G.* version.

58. Eocáir, ollamh pe tán asur a cor bhirte le pé oét peact-maineat véas as rileat a cota rmeapa asur pola go péis rior-puileat, nar b'féoiri táat ná léigear o'fasbail oí, asur dá fear véas do laighnib asur do áitléasuib do b'féairi i laigh-neacuib asur ar peat na pé rin (*S.G.*).

59. Paragraph 23 from the beginning as far as "do léigear an Ceitearnac irteat" is not found in *S.G.*

60. This promise of his daughter to the Kerne by Mac Eochadha before his cure does not occur in *S.G.* He merely promises the Kerne to give up his voiceall and gopta and o'poebear which compels him to drink three drinks before anyone else has supped.

61. There is no mention in *S.G.* of Mac Eocáir having so quickly broken his stipulation by drinking before the rest. Instead of this, after Mac Eochadha's wonderful race, the narrative proceeds:—

"Do rinnear do léigear a mic Eocáir," ar an C., "asur má gní tú voiceall ná gopta ar po ruar tiocfat cugat asur bhirpeat an cor rin do léigearat liom, asur ní hé rin amám áct an cor eile, asur ní léigirpíó leaga na bfiann tú ar rin ruar."

"Ní óen," ar Mac Eocáir, "asur tá mgean álainn asam-ra asur do-béarrat tuir-pe í asur trí céat bó ir trí céat capall, ir trí céat caora, ir trí céat muc léiti. Asur béiréat péin am' éilainn maít asat."

“maic fin,” ar Catál Ó Céim; “má tá sí glan, nó má tá sí shánda bíod sí agam” (*S.G.*). Then while the marriage feast was being prepared he mysteriously disappeared.

62. According to *S.G.* there were sixteen men “for playing on strings” in the house of the King of Leinster.

63. “Do-berim mo briaetar,” ar an Siolla Deacair, “ó éalair féim torann na n-óir i n-íocair i ríum ní éala comolcar buri sceoil,” ar ré (*S.G.*).

64. An fear fa harráctas do’n dor téad (*S.G.*). The whole of this narrative relating to the King of Leinster is told in *S.G.* with a good deal of verbal and other minor differences from the reading in the text.

65. Do éis an fear téad a éalóim ir do buail an Siolla Deacair i mulla a bátaire, agus dar leir féim do minne dá leir éairte dá éann. Agus ir amlaio tarla dó ionas ar bain an buille de féim i n-a éann go n-dearma dá leir de, agus an méir do moidead do’n dor téad éise do buairead gac don oíob lán a láime fair agus ar cás don oíob féim do bí an buille fa deóró (*S.G.*).

66. An dearb-coinbálta fa hanna (*S.G.*).

67. According to *S.G.* there were but three of the foster-children hanged in their attempts to hang the Kerne.

68. The *S.G.* version runs: “A ní laigean,” ar ré, “do éirpear cur doo’ inuntir cum báir aréir, agus fuisead plán agat féim arí ias.”

“Ir maic liom fin,” ar an ní.

Do páisib an Siolla Deacair inuntir an síos plán agus fuig ar éalirig agus do feinn cuir agus fuirte fuiblaa binne ríde go scuipreao dor galair agus géarapláinte an doimain i toirpéim fuaim agus ríor-chovalta me fuaim an éoil rírbinn riabairte do feinn ré an tan rain.

Amarc dá tuis an ní tairir ar a luét éiril féim níor b’fior do cá n-deacair an Siolla Deacair uair. Agus ní comhairde no porad do minne go ráimic go [cill] ríre go tús Seadain uí Doimalláin agus éisodar meodar bainne peamair agus mair do áblair riabaine éise, agus do éat a leóiróitain oíob. Agus do gluar ar a briabaire gan fíor oíob cá háir ar gab ré uad, agus ní éala a beas do rígalair an éirdearmair éoil-riabairt ó fom a leir. Thus ends the story in *S.G.* According to a note from another MS. quoted in *S.G.* the house where the Kerne made his final disappearance was the house of *Cheasamh O’Dornain in Sgire.*

69. Tarla fa’n an fin tús Ó Ceallair i n-donac lán-oirdeair a tóin agus a deasbairte féim (*S.G.*).

70. Ir tuine fuiblaa fuairt fearóirde mé (*S.G.*).

71. Éirpear an Ceirdearmac trí minne ar a boir agus doibairt go scuipreao an tréim meadon ar le réirdeis agus go bfuisead an dá finin foirmeallaa ann (*S.G.*).

72. “Ag ní cleir agat a tairt uí Ceallair,” ar an C. “Dar mo ébair, ní holc an cleir,” ar Ó Ceallair (*S.G.*).

73. From this until “Sur ab plán i gcéasoir í” is from *S.G.*

According to *M.* and *H.* the Kerne did not cure the rash neophyte at *cleasaidheacht* until he stipulated for, and was promised, five other marks. “*As rin cleas asat,*” *ar an C.*

“*Maic é go veim,*” *ar Tadhg,* “*asur ir é loct ir mó linne air san ar sceiteamhac féin do beic plán.*”

“*Má beir túra cúis maiz eile damra do-geana mé plán é,*” *ar an C.* “*Do gheall Tadhg go stiubhad cúis maiz eile dó asur iar rin eus an Ceiteamhac luib amac asur do cumail do éilár veapnoinne ceateamais Tadhg í, asur o’pásuib pleaimin plán-éireáctac mar do bí a poime é (M. and H.).*”

74. From this to the end of paragraph 36 is not found in *S.G.*

75. There is no reference to a ladder in *S.G.* He simply cast up the thread into the firmament.

76. There is no mention of a *gadhar* in *S.G.*

77. *Óighean áluinn inneallta (S.G.).*

78. *Asur stuðairt léití an gíolla asur an cú do leanaimint asur an gíolla do éasimhac san marlaó ó’n gcom (S.G.).*

79. *Do beir beo fear san anmáinn (S.G.).*

80. Paragraph 40 as far as “*iar rin tugad mair o’uðlaib*” is not in *S.G.*

81. A note in *S.G.* from the MS. *Eg.* 166, f. 15, gives practically the same ending to the tale as that given in note 68, and then adds: *As rin oibre cuairt mhanannáin míc liri do tusaib Dó Danann ó’r é do bíod ar riubal mar rúto i n-a fear cleasraigeácta asur i n-a fear ealaóatódíreácta asur opraóreácta ar gac uile úime nó go tairla pá úeiread gur iméiz ré uáinn san asáinn áct a euaipiz mar iméiz gac opraóreáctóir asur gac ealaóatódóir dá maib ann maib asur mar rin uáinn féin asur gac oream dá tairiz ó foim asur dá otiocraíó go bmaé asur rinn leo i n-a óiaró. Ar n-a rgríobad le pphómriar Ó maoitóim ó íráio an opraíó an ríceamhac lá do mí oéigíonnais an foizimair 1740.*

ΔΙΗΜΝΕΑΔΑ ΝΑ Ν-ΔΙΤΕΔΙΗ.

ΒΕΑΙ ΔΕΔΑ ΣΕΑΝΑΙΣ, Ballyshannon.

ΒΕΑΝΝ ΒΟΙΡΕ, the Mourne Mountains.

ΒΕΑΝΝ ΒΟΡΙΑΝΝ, probably a corruption of the name that follows.

ΚΙΛΛ ΚΙΛΛΙΝΝ, (Old) Kilcullen in Co. Kildare.

ΚΙΛΛ ΣΓΙΡΕ, now Kilskeery, Co. Tyrone. Mr. O'Grady suggests Kilskeery, Co. Meath, in the text, but in Notes and Corrections, p. 565, he says it is more likely the Cill Seire in Co. Fermanagh that is meant. However Kilskeery, though near Fermanagh, is in Co. Tyrone. There is another wonder-worker there at the present day in the person of ΔΝ Τ-ΔΕΔΙΡ ΜΑΕΔΑ ΜΑC ΣΥΡΟΡ, ΣΑΞΑΡΤ ΠΑΡΑΙΡΤΕ ΚΙΛΛ ΣΓΙΡΕ.

ΚΙΝΤΙΡΕ, the peninsula of Cantyre in the south-west of Scotland.

It is seen very clearly from the Antrim coast.

ΚΝΟC ΔΙΝΕ, a celebrated hill six miles south-east of Limerick.

ΚΟΡΙΑΝΝ, the barony of Corran in Co. Sligo.

ΚΡΥΑΔΑΙΝ ΜΗΔΙΞΕ ΗΔΟΙ, Rath Cruachan, two miles north of Tulsk, Co. Roscommon.

ΔΕΑΡ-ΜΗΜΑ, Desmond or South Munster.

ΔΟΙΡΕ, Derry.

ΔΡΟΒΑΙΡ, the river Drowes, anciently a boundary between Connacht and Ulster.

ΔΥΝ ΜΟΝΑΙΡΟ, Edinburgh.

ΕΑΡ ΡΥΑΙΡΟ ΜΗC ΜΗΟΙΜΕ, the falls of Assaroe on the river Erne, between Ballyshannon and the sea.

ΦΙΟΝΝΕΔΑΙΝ, the "white cairn," probably on the summit of Sliabh Fuaid, Co. Armagh. There is a high hill in Co. Monaghan, near Castleblayney, called Fionncharn.

ΙΛΕ, Islay. This island can also be clearly seen from North Antrim.

ΛΑΙΓΕΑΝ, *gs.* of ΛΑΙΓΗ, the Province of Leinster.

ΛΙΗΜΝΕΑΔ, Limerick city.

ΜΑΞ ΛΙΡΗΣ ΑΝ ΤΑΞΟΔΑ, the plain of Moylurg, Co. Roscommon.

ΜΑΞ ΜΥCΦΝΑΜΑ, Muckno, Co. Monaghan, the name of the parish and district that includes Castleblayney. [A scribal error, due to localisation of topography. Read, as in note 38, το ΜΗΔΙΞ ΜΥCΦΑΙΜΕ. Ed.]

ΜΑΝΑΙΝΝ, the Isle of Man.

ΜΟΙΡ-ΣΗΕΙΣ, Greece the Greater.

ΟΙΤΕΑΔ ΝΑ ΡΙΟΞ, now Greenan Ely, two miles from Derry city.

ΡΑΔΕΙΑΝΝ (so called in Irish to-day in the island itself), Rathlin Island. The popular name in English in Co. Antrim is Raghery.

ΣΛΙΑΒ ΡΥΑΙΡΟ, a mountain ridge between Newtownhamilton and Darkley in the Co. Armagh. Its highest peak is called, at the present day, ΚΑΡΡΙΑΙΣ Δ' ΤΣΕΑΒΑΙC, the Hawk's Rock. This is ΣΛΙΑΒ ΡΥΑΙΡΟ par excellence.

ΣΛΙΓΕΑΔ, Sligo.

ΣΡΑΙΡΟ ΑΝ ΤΡΟΙCΤΡΟ, Bridge Street.

ΤΡΑΙΞ ΛΙ, Tralee, Co. Kerry.

NAMES OF PERSONS.

O'Donnell.—The Pronty MS. states that it was Red Hugh, son of Niall Garbh, son of Turlough of the Wine, who held high festival in Ballyshannon when the Kerne unceremoniously intruded. But according to the *Silva Gadelica* MSS. it was to Black Hugh, son of the above-mentioned Red Hugh, that the incident happened. According to O'Grady this Black Hugh became "The O'Donnell" in 1505 on the death of his father, and "in 1522 he fought the bloody battle of Knockavoe, otherwise 'the breach of Loch Monann,' by Strabane, in which O'Neill was defeated and had 900 men killed.

O'Connor-Sligo.—O'Grady says it is not certain which O'Connor-Sligo the romancer means: Felim mac Manus mac Brian, "a charitable and humane man" (IV. M.) 1519.

John, son of the Earl of Desmond.—O'Grady says: "The contemporary *Seaan mac an Iarla* was 'John of Desmond,' son of Thomas of Drogheda, eighth earl." He had a chequered career, and in 1516 was besieged in the castle of Loch Gur, Co. Limerick, by his own kinsmen.

MacEochadha.—O'Grady says: "The Mac Eochadhas (Mac Keoghs) were hereditary chief poets of Leinster. See divers of their sixteenth century poems in the *Leabhar Branach* (Book of the O'Byrnes), H. I. 14, in Trinity College, Dublin. Who their head was at our story's period does not appear."

The King of Leinster.—O'Grady says the King of Leinster alluded to must be Art Buidhe Mac Domhnaill Riach (*circa* 1517).

Tadhg O'Ceallaigh.—O'Grady suggests the following: O'Kelly of Hy Many (Tadhg Mac Melachlin), head of the whole name *circa* 1513); O'Kelly of the Callow (Tadhg Ruadh Mac Melachlin) head of the sept of the Ui Maine *circa* 1519.

Sean O'Donnellan.—O'Grady says: "The O'Donnellans were hereditary bards to the O'Connors, Connacht. Two other branches of them there were both in Ulster, and all poets by profession. The Shane O'Donnellan, from whose house the Kerne is lost to view for good and all, was doubtless a contemporary of the composer."

VOCABULARY.

Δ

Ἀδαιρ, *v.*, say; used with *le* :
Ἀδαιρ *leir*, say to him.

Ἀὐθάρι, *m.*, cause, material :
Ἀὐθάρι *léaδa*, the "makings"
of a doctor, a medical stu-
dent.

Ἀουθαίρε, *v.*, said; *p.t.* of
Ἀουεῖρην, I say.

Ἀξάρ, *f.*, the face : Ἀρ *Ἀξάρ*,
before, in front of.

Ἀίλ, *f.*, pleasure, desire : ἱρ *Ἀίλ*
liom, I wish, I desire.

Ἀίμριρ, *f.*, time.

Ἀίμε, *f.*, a swallow.

Ἀίριζε, *a.*, special, particular,
certain.

Ἀίρο, *f.*, point of compass,
direction.

Ἀίρην, *v.*, I reckon.

Ἀίθεοξάρ, *m.*, to revive : Ἀ
n-Ἀίθεοξάρ, their revival, to
revive or resuscitate them.

Ἀίτην, *v.*, recognise : ὁ'Ἀίτην *mé*,
I recognised.

Ἀίτιριυξάρ, *m.*, the act of re-
viling : *é péin* ὁἱ Ἀίτιριυξάρ,
himself being reviled.

Ἀίτε, after; in phrase, Ἀ *haiéte*.

Ἀίτη, *f.*, recognition : ὁο *b'*
Ἀίτηνε ὁό, he recognised; ὁ'
Ἀίτηνεξάρ, they recognised.

Ἀίηαι, *a.*, like, as.

Ἀίηλάρ, *m.*, thus. Also *a.*, like,
so, the same : ἱρ *Ἀίηλάρ*, it
is thus.

Ἀίηαρ, *m.*, doubt : *zan* Ἀίηαρ,
without doubt, undoubtedly.

Ἀμυρ, *m.*, attack, onset : Ἀρ
Ἀμυρ Ἀ *éinn*, head foremost
(= *i* *noiaró* Ἀ *éinn*; *lois* Ἀ
éinn, etc.).

Ἀνασάλ, *f.*, protection, deliver-
ance.

Ἀνμαινν, *m.*, old *dative* of Ἀνμν,
a name : *pear* *zan* Ἀνμαινν.

Ἀοίβην, *a.*, pleasant, happy,
gay.

Ἀοίβηαρ, *m.*, pleasure, gaiety.

Ἀοιμοναο, *m.*, one place, a
meeting-place.

Ἀοιρ, *m.* (properly Ἀορ), folk,
people : Ἀοιρ *ξοντα*, wounded
folk. [A dialectic usage of
Oriél.]

Ἀρ, *v.*, says.

Ἀρο-οίρεδταρ, *m.*, a great or
solemn assembly.

Ἀρξαι, *f.*, plunder, destruction.

Ἀρμαδταδ, *a.*, dignified, powerful :
Ἀρ *pear* *pá* Ἀρμαδταδ ὁο'η Ἀορ
τέαο, the most distinguished
of the string-folk, or the
greatest of the musicians.

Ἀρμ, *m.*, armour.

Ἀρῶαιρ, *m.*, of a journey; *g.s.* of
Ἀρῶαιρ, a journey.

Ἀρξαιί, *f.*, *d.s.* of Ἀρξαιί, the
armpit.

Ἀτ, *m.*, ease.

Ἀτάν, *m.*, a garland, a wreath.

Ἀτ-υαιρ, *ad.*, a second time,
again.

b

βα, *f.*, cows.

βακαδ, *m.*, a lame person, a
cripple. In later times it
came to mean a beggar; be-
cause so many beggars were
cripples.

βαζαιρ, *m.*, *g.s.* of βαζαιρ, a
threat : *luet* Ἀν βαζαιρ *μόιρ*,
the party of the great threat.

βαιν, *v.*, strike : *i* n-Ἀρ *βαιν* Ἀν
buille, where the blow struck.

βαιν-οεαρξ, *a.*, white and red,
pale red, flesh-coloured.

báir, *m.*, of death; *g.s.* of báir.
ballac, *a.*, speckled, spotted, marked.

bannairíe, *m.* (*pl.* of banna), bail, security, pledges.

baogalac, *a.*, dangerous: ir b. liom, I deem it dangerous.

bárr, *m.*, the top or upper part of anything: bárr a óa éluair, the top of his two ears.

bairriúeac, *f.*, excessiveness (formed thus: bárr, top; bairriú, to "top," excel, exceed; bairriúeac, the act of exceeding or excelling; and hence excessiveness, too much): nuí tur a b. reiríe oríe uile, you took the palm for bitterness from them all.

baúire, *f.*, of the head or poll; *g.s.* of baúar: mullaé a baúire, the top of his head.

beagán, *m.*, a little, a small quantity.

beannuiú, *v.*, blessed; *p.t.* of beannuiúim, I bless, I salute; ro beannuiú ró, (he) saluted him.

beannuúac, *m.*, a salutation, but *lit.* a blessing.

béicirí, *f.*, *d.s.* of béicpeac, the act of screaming, roaring: as béicirí, shouting, screaming. Also written béiceac and béiciú, but the *p* is pronounced in modern Ulster Irish, Co., Donegal.

béimeannaib, *f.*, blows; *d.p.* of béim, a stroke, a blow.

béinn, *v.*, I would or should be; 1st *sing. cond.* of atá: óa mbéinn-re, if I myself were.

beir, *v.*, being, to be; *v.n.* of atá: ar mbeir róib, on their being.

beir, *v.*, would be; a form or variant of beac; 3rd *sing. cond.* of atá.

bíó, *m.*, of food; *g.s.* of bíac food.

bím, *v.*, I'm usually; 1st *sing. hab.* of atá.

binn, *a.*, melodious, sweet-sounding.

binn-briac, *a.*, sweet-spoken.

bíor, *v.*, I was; 1st *sing. p.t.* of atá.

blar, *m.*, of a taste; *g.s.* of blar.

blarta, *a.*, delicious, excellent, fluent, glib.

blairí, *f.*, years; *d.p.* of blairí, a year.

bog, *v.*, moved, stirred; *p.t.* of bogaim, I move; bogairí, *fut.* of bogaim.

boú, *m.*, a bow (for firing arrows).

boir, *f.*, the palm; *d.s.* of boir.

bolgán, *m.*, a little pouch; bolgán raigear, an arrow-pouch, a quiver.

bonn-loiríe, *a.*, having the ends or points seared or burnt.

bonnpac, *f.*, a dart, a javelin.

briac, *m.*, a drop.

briac, *m.*, in phrase, so briac, for ever.

briac, *f.*, a lie: briac ro déanaí, to tell a lie.

briac, *f.*, a judgment.

briac, *m.* and *f.*, a word; also *g.p.* of briac.

briac, *m.* and *f.*, words; *n.p.* of briac.

briac, *a.*, powerful, vigorous, mighty; *pl.* of briac.

briac, *v.*, would break; 3rd *sing. cond.* of briac, I break; briac, broken.

briac, *m.*, badger warrens; *d.p.* of briac.

briac, *v.*, struck; *p.t.* of briac, I strike.

briac, *m.*, thanks.

briac, *m.*, a blow.

bun, *m.*, the bottom or basal part of anything.

bunpac, *f.* (also bonnpac), a rod or twig; b. bog-éilinn, a soft holly twig; bunpac, *pl.* of bunpac.

C.

- CÁ, *inter. pron.***, where.
các, *all, everyone, the whole assembly or people.*
caillge, *f., g.s. of cailleac, an old woman, a hag.*
caitead, *v.*, spending, using, eating, a feast: **as caitead flierde,** eating, a feast: **as upcad** **oá scáitead ré,** every shot that he used to fire.
caiteadar, *v.*, they spent, ate, used, etc.; **3rd pl. indic. of caitim.**
caoi, *f.*, the act of weeping: **as caoi,** crying.
caoi, *f.*, way, manner: **ar an scáoi dóir,** in the right way.
caom, *a.*, mild, refined, delicate.
caomfeals, *f., g.s. of caomfeals, skilled or refined hunting (of game).*
caom-binn, *a.*, gently or delicately sweet (of sound).
caom-ceol, *m.*, refined or delicate music.
caoinead, *m.*, the act of crying: **bí ré as caoinead a cluarpe go móir,** he was weeping bitterly for his ear.
caom-téadac, *a.*, gentle-stringed.
caol, *a.*, slender, thin, lanky.
caomnacó (caomnuasó), *m.*, the act of protecting.
carbado, *m.*, a gum.
cead, *m.*, leave, farewell: **atáim féin as slacadó mo cead asat,** I am taking farewell of thee.
ceana, *in phrase ar ceana,* in like manner, likewise, in general. Also in *phrase* **ad ceana,** but however, but still, etc.
ceangal, *m.*, the act of tying, binding, harnessing, etc., **ar n-a sceangal i n-arm 7 i n-éiread,** they being harnessed in armour and mail.
ceannac, *m.*, a reward, a gift: **ní seobmaoir ceannac nó cumá**

- ir do léitro do beir linn,** we should get neither gift nor reward were your like with us.
ceatmaia, *f.*, a quarter of land;
ceirle, *f.*, a ball of yarn or thread; modern *dim.* form **ceirtlín: ceirtle fíota,** a ball of silk thread.
ceitearmac, *m.*, a kerne or light-armed foot-soldier; **ceitearmais, *v.s. and g.s. of ceitearmac.***
ceoil-binne, *a.*, a *pl.* form of **ceoil-binn,** harmonious, sweetly musical.
clanaib, *in phrase ó clanaib,* a little while ago.
cméal, *m.*, kind, sort, type.
cíorthiáct, *ad.*, however, be that as it may.
cionnur, *ad.*, how.
cíora, *m., g.s. of cíor,* a rent, a tax.
claróeam, *m.*, a sword; **claróim, *g.s. of claróeam.***
cláirpeac, *f.*, a harp; **cláirpís, *d.s. of cláirpeac.***
clár, *m.*, a level surface: **clár a théarmainne,** the flat part of his palm.
cleap, *m.*, a trick; **cleapa, *n.p. of cleap.*** In *par. 5* it means tricks of music, musical devices.
cleaparóe, *m.*, a juggler, a sleight-of-hand actor: **mála cleaparóe,** a juggler's bag.
cléibín, *m.*, a small basket; ***g.s. id.***
cliamain, *m.*, a marriage relation, a son-in-law or father-in-law. In *note 61* it has the latter meaning.
clirpe, *a.*, expert, active.
clíú, *f.*, fame, renown: **clíú fiaóais,** fame for deer-chasing.
clor, *act of hearing:* **iar clor na mbriathar rin,** after hearing these words.
cluap, *f.*, the ear; **cluair, *d.s.***

and dual form of *cluar* : *bárra* a *óá cluar*, the tips of his two ears.

cluar-óearr, *a.*, ear-red, having red ears.

cluice, *m.*, a game.

cnuc, *m.*, *g.s.* of *cnoc*, a hill; *cnocair*, *d.p.* of *cnoc*, but used in *par. 5* as a *g.p.*

coolaó, *m.*, sleep; *coola*, *g.s.* of *coolaó*.

coolar, *v.*, I slept; *1st sing. pt.* of *colaim*, I sleep; *coolaóair*, they slept; *3rd pl. p.t.* of *colaim*.

coll, *m.*, *g.s.* of *coll*, hazel.

coiméao, *v.*, act of guarding; *coiméao*, *imper.* of *coiméaoaim*, guard, care, watch.

coiminn, *f.*, act of competing in a race.

coimion, *m.*, an equal number.

comne, in *phrase*, *i gcomne*, for; *to cuimheá tuine i gcomne* *Giolla Óé*, a person was sent for *Giolla De*.

comgeobao, *v.*, I shall or will keep; *1st sing. fut.* of *congbuigim*, I keep.

cóir, *a.*, just, fair, true.

cóirgeao, *v.*, would stop or hinder; *3rd sing. cond.* of *cóirgim*, I stop, hinder, check, intercept.

colaim, *f.*, *d.s.* of *colann*, the body of a person; *colla* or *colna*, *g.s.* of *colann*.

comall, *v.*, fulfilled; *p.t.* of *comallaim*, I fulfil.

comóirceann, *a.*, universal; preceded by *go* it is an adverb: *go c.*, universally. The plural form *go comóirceanna* occurs in *par. 5*.

comóruinn, *a.*, equally round, perfectly round or globular.

comóirne, *m.*, the nearest person, the one who stands next to you.

comnuíre, *f.*, dwelling, rest.

com-olcar, *m.*, equal badness,

a thing equally bad : *com olcar buir gceoil*, music as bad as yours.

comhac, *m.*, a meeting, a junction : *i gcomhac a éinn 'r a éolna*, at the place where his head and body met, viz., his neck.

comhiáo, *m.*, chat, conversation.

con, *f.*, *g.s.* of *cú*, a hound; *conair*, *d.p.* of *cú*.

congbáil, *f.*, the act of keeping.

congbuig, *v.*, kept; *p.t.* of *congbuigim*, I keep, retain.

connaic, *v.*, saw; *p.t.* of *téim* I see; *conncasair*, they saw; *3rd pl. p.t.* of *téim*.

contadair, *f.*, danger, risk, doubt : *gan é.*, without doubt, surely, certainly.

contráirí, *ad.*, contrary to.

cor, *m.*, a move, a turn.

cor, in *phrase*, *ar cor 'ra'* *bic* (= *ar cor ir ar bic*), at all, at all.

córugeo, *m.*, a fixing, a fitting : *ní raib córugeo iomlán ar don raigro*, there was not a single arrow completely fitted or finished off.

corair, *f.*, a trampling, what is trampled down : *go raibatar uile i n-a gcorair éró*, till they were all in a gory mass.

corr, *m.*, act of stopping, checking, hindering.

creaca, *f.*, spoils, preys; *n.p.* of *creac*, a spoil, a prey.

creacatar, *v.*, they plundered; *3rd pl.* of *creacaim*, I rob, plunder, despoil.

creacnugeo, *m.*, act of wounding.

creao, what (interrogative).

creim, *f.*, the act of gnawing.

croiblig, *f.*, gore, death-agony : *i gcroiblig báir*, in the agony of death. Also written *croilige*.

crocáó, *m.*, was hanged; *3rd sing. per. pass.* of *crocáim*, I hang.

croíche, *f.*, *g.s.* of croc, a gallows, a gibbet.

crón, *a.*, swarthy, dark-coloured.

crúinn, collected, assembled : = (in sense) crúinniúgte in par. 15.

crúit, *m.*, shape, appearance.

cuála, *v.*, heard ; 3rd *sing. p.t.* of cluinim, I hear.

cuðair, *f.*, word of honour, conscience : cuð mo cuðair, 'pon my conscience or honour.

cuibheann, *m.*, partnership, association, company.

curo, *f.*, a share, a portion.

curoeácta, *f.*, company : i gcuroeácta túime maic, in the company of a good man.

cúigeadó, *f.*, a fifth, a province.

cúilinn, *m.*, *g.s.* of cuileann, holly.

cúimil, *v.*, rub ; *imp.* of cúimlim, I rub.

cúinniú, *v.*, remembered ; *p.t.* of cúinniúim, I remember.

cuir, *v.*, put ; *imp.* of cuirim, I put : cuir iomaó go maic anoir, put plenty (of clothes) on you now.

cuir, *v.*, did put ; 3rd *sing. p.t.* of cuirim ; cuireadó, was put ; *per. pass.* of cuirim ; 3rd *sing. impft.* to cuireadó. In par. 5 it means was invented, founded or established : ir iao to cuireadó na cleapa cóimcoirteanna, it was they who established the universal tricks.

cuirir, you perspire ; 2nd *sing. pres.* of cuirim, I perspire.

cuir, *m.*, tunes, reels ; *n.p.* of coir, a tune, a reel.

cuireanna, *f.*, veins, pulses : *n.p.* of cuirle, a vein, a pulse : cuireanna binne, pulses of melody.

cuireannaic, *a.*, having veins or pulses (of music).

cúl, *m.*, the back of anything : cúl na tuarige, the back (or cutting part) of the hatchet.

cuair, *m.* and *f.*, a suit, a dress.

cum, *v.*, to make or form : ir mil i gcum crocaipe ealaíada maic as túime spánna, a good art possessed by an ugly person is honey in a hangman's stomach.

cum, *prep.*, to, towards, followed by genitive : cum go lá, to weeping ; cum covalta, to sleep ; often preceded by to.

cumar, perhaps for cumaoim, fellowship : éiríú i gcumar 7 i gcuibheann uí 'Domnaill.

cuma, *a.*, indifferent, equal ; in phrase ir cuma liom.

cúma, *m.*, a reward, a gift.

cumas, *m.*, power, strength.

cup, *m.*, act of putting, etc. ; *v.n.* of cuirim, I put.

cupar, *m.*, knights, warriors ; *n.p.* of cupadó, a knight.

cupadó, *m.*, knights ; a variant of cupar.

o.

oála, *prep.*, concerning, regarding (followed by *genitive*).

oán, *m.*, a poem : ollam me oán, a professor of poetry.

oán, *m.*, lot, fate, destiny ; in phrase i noán oó, fated for him ; cá b'pior tuinn náe oó atá i noán ar léigear, how do we know that it is not he who is fated to cure us.

oar, in phrase : oar leo féim, it seemed to them, they themselves thought.

oar, *prep.*, by, in oaths or asseverations.

oara, *a.*, second.

oecair, *v.*, dependent form of cuair, went.

oecair, *a.*, difficult, hard, troublesome : an giolla oecair, the hardy gilly.

veas-baile, *m.*, a good home :
 a veas-baile péin, his own
 good home.

veán, *v.*, will do ; 1st *sing. fut.*
 dep. form of vo-ním, I do.

veána, *v.*, an older literary form
 of veán ; *imp. 2nd sing.* of
 vo-ním. In South Ulster
 it is now more usually teána,
 tiona.

veánaím, *m.*, act of doing,
 making, etc. ; *v.n.* of vo-
 ním.

veánta, *m.*, *g.s.* of veánaím :
 fear a veánta, the performer
 (*lit.* the man of its doing).

veánta-ra, *v.*, an Ulster form
 of veána, you would do ;
2nd sing. cond. of vo-ním.

vearú-coimhálta, *m.*, real foster-
 child.

vearna, *v.*, dep. form of junne,
 did, made ; 3rd *sing. p.t.* of
 vo-ním.

vearnaodar, *v.*, dep. form of
 junneodar, they did or made ;
 3rd *pl. p.t.* of vo-ním.

veárnaimne, *f.*, *g.s.* of vearna,
 the palm of the hand.

vearúgeadar, *v.*, they hastened ;
 3rd *pl. p.t.* of vearúgim, I
 make haste, I hurry.

veígonnais, *a.*, last, latest ; *d.s.*
 form of veígonnac.

veihin, *a.*, sure, certain : go
 v., surely, certainly.

veim-neaninnac, *a.*, exceedingly
 quick or courageous.

veipead, *m.*, the end ; in *phrase*,
 ar veipead, at last.

veoc, *f.*, a drink : veoca, *pl.*
 of veoc.

via, *a.*, vehement, vigorous.

viaim, *v.*, see iaim.

više, *f.*, *g.s.* of veoc, a drink ;
 viš, *d.s.* of veoc.

vinneár, *m.*, a dinner. The cor-
 rect Irish word for "dinner,"
 meádon lae, occurs in par.
 12 in the excerpt from *S.G.*
 Also ppoimn in par. 7.

viogail, *f.*, vengeance, revenge,
 i viogail a cléibín, in revenge
 for her basket.

viol, *m.*, an exchange, some-
 thing given by way of redress
 or satisfaction.

viomán, *a.*, idle, vain : ir
 viomán vo toirís, vain is
 your journey or expedition.

vi'ionnraige, *see* ionnraige.

vipeac, *a.*, straight ; in *phrase*
 šaca vipeac (sometimes šac
 noipeac), perfectly straight.

vir, *f.*, two persons : vir ir
 piče=22 persons.

vo-béara, } *v.*, I will give ;
 vo-béarao, } 1st *sing. fut.* of
 vo-beirim, I give.

vo-béara, *v.*, *rel.* form of vo-
 béarao.

vo-beir, *v.*, gives, give ; 3rd
sing. pres. of vo-beirim.

voctúirib, *m.*, doctors ; *d.p.* of
 voctúir, a doctor.

vo-šeada, *v.*, analytic form of
 vo-šeošao, I will get ; *fut.*
 of vo-šeim, I get.

vo-šéan, } *v.*, I will do ; 1st
 vo-šéanao, } *sing. fut.* of vo-
 ním, I do or make.

vo-šéana, *v.*, analytic form of
 vo-šéanao, I'll do.

vo-šéanaim, *v.*, I would do ;
 1st *sing. cond.* of vo-ním.

voiceall, *m.*, inhospitality,
 churlishness.

voirpeoir, *m.*, a porter, a door-
 keeper.

voirrib, *m.*, doors ; *d.p.* of
 voirar, a door.

voimán, *m.*, *g.s.* of voimán, the
 world.

voona, *a.*, unfortunate.

voonar, *m.*, misfortune.

voirca, *a.*, dark.

voiroán, *m.*, a humming noise.
 (O'Curry mentions some kind
 of reed musical instrument
 called a voiroán.)

vo-ní, *v.*, do, does ; 3rd *sing.*
pres. of vo-ním, I do.

οἰαοῦν ἐαυτοῖσι, *m.*, an enchanter.
οἰαοῦν ἐαῖτα, *f.*, *g.s.* of οἰαοῦν-
εαῖτ, enchantment, magic,
witchcraft.

οἰέμιμη, *m.*, a ladder.

οἶον, *f.*, a crowd, a party, a
company: οἶονγε, *g.s.* of
οἶον.

οἶον, *m.*, the back; in the
phrase το οἶον να ὀρεῖ πεο,
on account of this drink.

οἶονγε, *f.*, see οἶον.

οὐβ, *a.*, *pl.* form of οὐβ, black.

οὐβ-νέσσις, *a.*, black-clouded.

οὔν, *m.*, both *g.s.* of οὔν,

οὔνα, a fort, a fortified
house, a mansion.

e.

εἶ, *pr.*, the impersonal pro-
noun "it" (= a clause, thing);
used only with ἵπ.

ἐσθαι, *m.*, *g.s.* of ἐσθαι, clothes,
clothing.

εἰσθα, *f.*, science, art, trade;
εἰσθα, *g.s.* of εἰσθα; εἰσ-
θα, *d.s.* of εἰσθα.

εἰσθαοῖσι, *m.*, one skilled in
learning, a scientist.

εἰσθαοῖσι, *f.*, *g. s.* of εἰσ-
θαοῖσι, art, science, skill.

εἰσθα, *f.*, ill-health.

εἰσθα, *m.*, clothes, apparel,
armour.

εἰς, *indef. pron.*, "some."

εἰν, *m.*, birds; *n.p.* of εἶν, a
bird.

εἶμι, *v.*, rise; *imp.* of εἶμι, I
rise; ὀεἶμι, rose; *p.t.* of
εἶμι, I rise; εἶμι, will rise.;
3rd sing. fut. of
εἶμι.

εἰσι, *dat.* of εἰσι, *f.*,
the act of flying: ἄμ εἰσι,
on wing.

f.

φά, *v.*, was; an old form of
βα, *p.t.* of ἵπ.

φά, *v.*, a form of φά, the
dep. form of φά, he saw;
φά is still common in
Donegal.

φά, *v.*, the *dep.* form of
φά, I saw; 1st sing.
p.t. of φά, I see.

φά, *f.*, length: ἵ φά, in
length.

φά, *v.*, a literary form of
φά, the *p.t.* of φά, I
leave.

φά, *v.*, I should get; 1st
sing. cond. of φά, I get;
ὀ φά, should I get.

φά, *v.*, let me see; 1st sing.,
imp. of φά, I see.

φά, *prep. pron.* = ἄμ, on him.

φά, *f.*, a lawn.

φά, *a.*, fearful, timid.

φά, *v.*, see, also try; 2nd
sing. *imp.* of φά, I see,
I try.

φά, *f.*, a look, a glance.

φά, *a.*, a turn, a time.

φά, *f.*, the act of
whistling; *d.s.* of φά,
whistling.

φά, *m.*, land: φά, a
quarter of
free land.

φά, *ad.*, henceforth.

φά, *f.*, use: ἵ φά, there's no use
making it long.

φά, *a.*, brisk, quick: ἄ φά,
shedding
his blood briskly.

φά, *f.*, *g.s.* of φά, the
Fianna or Fenian army.

φά, *f.*, *g.s.* of φά, a deer.

φά, *m.*, obligations, *d.p.* of
φά, an obligation:
ὀ φά, Dermot ordered (or
obliged) them to bring him a
drink of wine.

φά, *m.*, a deer.

φά, *m.*, *g.s.* of φά, the
act of hunting, deer-chasing.

ῥιάδame, *a.*, wild; a *pl.* form of ῥιάδam, wild.

ῥιάδναίρε, *f.*, presence: ἀρ ἄ ὑριάδναίρε, out of their presence or sight.

ῥιάρῃσις, *v.*, inquire, ask; *imp.* of ῥιάρῃσις, I ask; ὁ ῥιάρῃσις, asked; *p.t.* of ῥιάρῃσις.

ῥιάnn, *m.*, a member of the Fianna, a Fenian; *g.p. id.*: λεῖτα na ὑριάnn, the physicians of the Fianna.

ῥίλλ, *v.*, return: ὁ ῥίλλ, returned; *p.t.* of ῥίλλim, I return: ἔρη ῥίλλ an τóρη uḗta, till the pursuit returned from them.

ῥίλλεσ, *v.*, *hist. pres.* of ῥίλλim, I return.

ῥίλλεσoar, *v.*, ὁ ῥίλλεσoar, they returned; 3rd *pl. pt. indic.* of ῥίλλim.

ῥίλλεσó, *m.*, act of returning; *v.n.* of ῥίλλim.

ῥίλλεσár, *m.*, inheritance.

ῥίόcmar, *a.*, wrathful, fierce.

ῥίons, *m.*, *g.s.* of ῥíon, wine.

ῥíon-ῥóglumḗta, *a.*, truly or exceedingly learned.

ῥíonmamaintḗ, *f.*, *g.s.* of ῥíonmamaint, the firmament. *Glinn* is a better word and is yet in use in Ulster Irish.

ῥíon-ῥíultḗac, *a.*, truly bloody, very bloody.

ῥíu, *m.*, *n.p.* (also *g.s.*) of ῥeap, a man: ῥíu ḡonta, wounded men.

ῥíu-nínnḗac, *a.*, truly venomous, very fierce and vindictive.

ῥíor, *m.*, knowledge: níor ὅ ῥíor óó, he did not know.

ῥíuḡib, *m.*, *d.p.* of ῥíuḡ, a physician.

ῥléacó, *f.*, a feast, a banquet.

ῥléirḗ, *f.*, *g.s.* of ῥléacó.

ῥóḡar, *m.*, a sound, a noise.

ῥóirḗeapḡacó, *m.*, wounding, the act of wounding.

ῥóirumeallac, *a.*, external, outer, on the border.

ῥóllur-ḡlan, *a.*, clearly, plain, with good distinct enunciation.

ῥóluaimnḗac, *a.*, very swift, nimble, lithe.

ῥóraíre, *f.*, a watch, a guard. ῥíonnḗar na ḡ., Fionncharn of the watching, *i.e.*, where guards or sentinels used to be posted [to watch the road to Eamhain?].

ῥór, *m.*, rest, repose.

ῥóracó, *m.*, a rest, respite, delay.

ῥíarḗeol, *m.*, a music-shower.

ῥíeapḗtalacó, *v.*, was served; *pr. poss.* of ῥíeapḗtalaim, I serve, I attend.

ῥíia, *prep.*, through; ῥíia ἄ céile, promiscuously.

ῥíuḗarḗeapam, *m.*, a delay, a tarrying (?). Not in Ir. Text's Soc. Dictionary. See par. 13.

ῥíuḗalacó, *v.*, was carved, was served with; *pr. pass.* of ῥíuḗalaim, I carve, I serve (food).

ῥíuḗalíma, *f.*, *g.s.* of ῥíuḗalacó, carving, attendance; an ῥeap ῥíuḗalíma, the waiter.

ῥíuḗib, *f.*, *d.p.* of ῥíuḗ, a waste, a wild.

ῥíuḗ, *prep.* = leir, with him.

ῥíuḡeacó, *v.*, I will leave; 1st *sing. fut.* of ῥáḡaim, I leave.

ῥíuḡacó, *m.*, a bleeding, a wounding.

ῥíuḗac, *m.*, delay, pause.

ῥíuḗ, *a.*, *comp.* and *supr.* of ῥíuḗ, easy, facile.

ῥíuḗcḗ, *v.*, *dep.* form of ḗacḗacoi, ye are: cá ὅ ῥíuḗcḗ? where are ye?

S

ḡabap, *v.*, I took, came, etc.; 1st *sing. p.t.* of ḡabaim, I take, betake, come; cá ḡabap ḡḡaim anḡeo? whence came you to us here?

- ḡab, *v.*, betook, went; *p.t.* of ḡabaim: ḡ munaó na rligesáó i n-ar ḡab an ríab, explaining the way the deer went.
- ḡabab, *v.*, was taken; *pr. poss.* of ḡabaim: ḡur ḡabab an ceitearínac leo, so that the kerne was taken by them.
- ḡabáil, *f., v.n.* of ḡabaim in its various meanings: ḡ ḡabáil ar a céile, smiting each other.
- ḡabur, *m.*, a beagle.
- ḡaece, spears, darts, javelins; *n.p.* of ḡa.
- ḡalai, *m., g.s.* of ḡalai, a disease: doir ḡonta ḡsur ḡalai, wounded and diseased folk.
- ḡallóḡlac, *m.*, a "gallowglass" or heavy-armed soldier. Milford, Co. Donegal, is known in Irish as Baile na nḡall-óḡlac.
- ḡar, *m.*, vicinity: i nḡar ró, near to.
- ḡeabao, *v.*, an abbreviation of ḡo-ḡeabao, I will get; 1st *sing. fut.* of ḡo-ḡeibim; cḡeao an lúac léḡir ḡeabao uait-rí? what is the price of healing I shall get from you?
- ḡeallai, *v.*, you promised; 2nd *sing. p.t.* of ḡeallaim, I promise.
- ḡeapán, *m.*, act of complaining.
- ḡear-coiméao, *m.*, a sharp watch or guard.
- ḡear-eaplánte, *f.*, acute illness.
- ḡear-ḡúileac, *a.*, sharp-eyed, watching keenly.
- ḡearr, *v.*, cut; *p.t.* of ḡearraim, I cut.
- ḡearrḡíab, *m.*, a hare.
- ḡíall, *m.*, a hostage, a pledge, a captive; *g.p. id.*: ḡ ḡabáil ḡíall, taking hostages.
- ḡíolla, *m.*, a servant, "gillie," or attendant.
- ḡíollanraó, *f.*, body of youths or young warriors; in *g.pl.* in ḡ ḡéaracḡ na nḡíollanraó, inciting the youthful warriors.
- ḡlac, *v.*, took; *p.t.* of ḡlacaim, I take.
- ḡlan, *a.*, clean, clear, pure; used here in reference to the complexion; nḡean ḡlan, a clear-complexioned daughter.
- ḡluairéar, *v.*, moves, proceeds; *hist. pres.* of ḡluairim, I proceed, travel.
- ḡníom, *f.*, a deed, an act.
- ḡnocturḡe, *m.* = ḡnó, business. Spelled in modern Irish ḡnaict-eac.
- ḡoirúó, *v.*, let ye call; 2nd *pl. imp.* of ḡoirim, I call.
- ḡola, *m., g.s.* of ḡul or ḡol, weeping.
- ḡonta, *m., g.s.* of ḡonab, wounded.
- ḡorab, *m.*, stinginess: roiceall ná ḡorab, inhospitality or stinginess.
- ḡorabáḡ, *m.*, a form of ḡorabuab, a hurting, a wounding.
- ḡránna, *a.*, ugly.
- ḡreim, *m.*, a bite, a bit.
- ḡréaracḡ, *f.*, exciting, urging on, driving: ná bí ḡ ḡréaracḡ ro inabair i mo cúro ceapc, don't be setting your dog at my hens (Nelly Hanlon).
- ḡul, *m.*, act of weeping.
- ḡut, *m.*, voice.
- h.
- hura = rura, which see.
- haḡán, *m.*, a hood.
- i.
- iallcom, *f.*, leash-hounds, hounds kept on the leash until the game is started; *pl.* of iallcú.
- iar, *prep.*, after.
- iarraó, *m.*, act of asking, a request, an invitation.

iairpar, *v.*, asks; *rel. form of fut. of iarparaim*, I ask.

iairparao, *v.*, I will ask; *1st sing. fut. of iarparaim*.

iarri, *v.*, iarri, asked; *p.t. of iarparaim*.

irunn, *m.*, *g.s. of irpeann*, hell.

liomao, *m.*, very many, a great number.

imdearao, *m.*, reviling, reproach.

imioillac, *a.* (also imeallac), on the borders or edge: an dá ribin imioillac, the two outer straws or rushes.

imteacta, *f.*, *g.s. of imteact*, an expedition.

iná=ioná='ná, than.

ionairtir, *a.*, ready to start on a journey: as breit leo sac ní ba h-ionairtir, carrying with them everything that could travel.

inneallta, *a.*, neat, graceful: óighean áluinn inneallta, a beautiful, graceful damsel.

innir, *v.*, tell; *imp. 2nd sing. of innrim*, I tell.

ioctar, *m.*, the lower part.

iomao, *m.*, a good deal, a great many.

iomao, *a.*, many.

iomlán, *a.*, complete, perfect.

iompoll, *m.*, confusion, error: ó t' éonnamic cáic iompoll upéar an rí, on their seeing the mistaken shot of the man.

iomtúra, *prep.*, regarding, concerning.

ionar, *m.*, a cloak, a mantle, a tunic.

iongantaise, *f.*, *n.* of qual. from iongantac, wonderful.

iongnao, *m.*, wonder, surprise: asur ní dá éur i n-iongnao oir atáim-re, it is not wondering at you that I am.

ionnum, *a.*, beloved, dear. The Ultonian sympathies of the story-teller are betrayed in the verse in par. 26.

ionnpaise, *m.*, approach, presence: tugao cláirpeac dá ionnpaise, a harp was brought to him.

ioirao, *v.*, would eat; *3rd sing. cond. of itim*, I eat.

ioirparao, *v.*, will eat; *3rd sing. fut. of itim*.

ioct, *f.*, a devouring thirst.

L

labair, *v.*, spoke; *p.t. of labairaim* I speak.

lán-dóbal, *a.*, truly or perfectly wonderful.

lán-oipeactair, *m.*, *g.s. of lán-oipeactar*, a full assembly.

laoi, *a* lay, a poem: in the phrase ar óipeao laoi, it means at the wind up. Compare i n-oipeao na rígríbe.

laoié, *m.*, warriors; *n.p. of laoié*, a hero, a warrior.

lár, *m.*, ground, floor.

láair, *f.*, presence.

leaoao, *m.*, act of striking, flogging; *v.n. of leaoaim*, I beat, strike, flog, mangle, maim.

léasa, *m.*, *g.s. of léais*, a physician; also *n.p. of léais*: léasa na éiríann, the physicians of the Fianna.

leannaoar, *v.*, they followed; *3rd pl. p.t. of leannaim*, I follow.

leannar, *v.*, follows; *hist. pres. of leannaim*.

leanna tuite, *m.*, melancholy humours, hypochondria.

leat-cluar, *f.*, one of the (pair of) ears: leat is always used to denote one of a pair.

leat-cuma, *f.*, unfairness, not giving a person his due, want of impartiality.

leat-lám, *f.*, *d.s. of leat-lám*, one of the two hands.

léis, *v.*, let; *p.t. of léisim*, I let.

léigir, *v.*, 2nd *pl. imp.* of léigim.
léigead, *v.*, 3rd *sing. imp.* of léigim.

léigfe, *v.*, will let ; *fut.* of léigim.

léigim, *v.*, I read.

léigéara, *v.*, will cure or heal ;
fut. of léigearaim, I cure.

léigeara-da, *v.*, I will cure ;
fut. 1st sing. of léigearaim.

léigir, *m.*, *g.s.* of léigear, a
cure : luac léigir, a fee for
curing.

leir, in *phrase* ó foin a leir,
from that time to this.

leir-éann, *m.*, the side face or
side of the head.

leirto, *f.*, the likes : oo leirto,
one such as you.

leir-imíollach, *a.*, bordering,
bounding ; *pl.* of leir-
imíollach.

leór-óóccain, *f.*, a full sufficiency.

lí, *f.*, complexion ; go lí, having
complexion.

laidh, *m.*, a doctor, a physician.

loct, *m.*, a fault.

luac, *m.*, price, payment, fee.

luagáil, *f.*, movement, stirring,
motion.

luaithe, *a.*, *comp.* and *super.* of
luac, quick, smart, swift.

luar, *m.*, swiftness : oo duaró
ré mar luar áinle nó feirbe
i otimceall na gceac, he
encompassed the spoils with
the swiftness of a swallow or
a deer.

luar, *m.*, *g.s.* of luar, swiftness.

luet, *m.*, people, fold, a party :
luet an baidair inóir, the party
of the great threat.

luib, *f.*, an herb.

m.

macánta, *a.*, decent, honest,
well-conducted.

maif, *f.*, a good thing, a benefit.

maicib, *m.*, princes, nobles ; *d.p.*
of maif, a noble.

maoiréain, *m.*, act of boasting,
a boast.

maoilín, *m.*, a little hill-brow.

maola, *a.*, bald, hornless ; a *pl.*
form of maol.

maibad, *m.*, the act of killing,
murdering, slaughtering.

maicac, *m.*, a rider, a horseman.

maih, *m.*, a silver coin worth
13s. 4d.

mairlad, *m.*, an insult, abuse.

matat, *m.*, a cloak, a mantle.

meabair, *f.*, memory.

méao, *m.*, amount, quantity.

measair, *m.*, a wooden drinking
vessel anciently very common
in Ireland.

meadon lae, *m.*, dinner ; *lit.* the
mid-day (meal), with "meal"
understood. It is a pity this
native term for dinner—as
well as the Ulster word ceao-
longad for "breakfast," and
the Munster word réipe for
supper—would not be used
by modern Irish writers in-
stead of the ugly Bearlacisms
bhuicparra, óinnéar and
ruipéar, the use of which
suggests that we never ate
regular meals nor had names
for them until we learned
English.

meall, *m.*, a lump, a heap : meall
comcruinn, a perfectly round
lump or ball.

meairaim, *v.*, I think.

meara, *a.*, *comp.* and *super.* of
oic, bad.

mian, *f.*, wish, desire.

mias, *f.*, a dish.

míle, *m.*, a mile ; also 1,000.

míol, *m.*, a beast, an animal :
an míol monghuad fhuar a
máirtear an gearrghíad, the
yellow-maned animal that is
called the hare.

míol muike, *m.*, a hare.

míó-éapad, *a.*, luckless, un-
fortunate.

mipe, *f.*, madness, fury : *gníom*
mipe, a furious or mad act.
mipœ (= meapa œe), the worse
for a thing : b'féorir naç
mipœ o' Ó Concuðair mipe
beir leir, perhaps O'Connor
would be none the worse of
having me with him.

mná, *f.*, *g.s.* and *n.p.* of bean,
a woman.

mol, *v.*, praised ; *p.t.* of molaim,
I praise.

molca, *m.*, of praise ; *g.s.* of
molao, praise.

monzáir, *f.*, a roaring, a noise
like that of the sea.

mongmuaó, *a.*, red-maned.

móán, *m.*, much, plenty, a great
deal.

móir íota, *f.*, great is the devour-
ing thirst ; see íota.

Muimneac, *m.*, a Munsterman ;
g.p. id.

muinntipe, *f.*, *g.s.* of muinntear,
folk, friends, one's own
people.

mullaírib, *m.*, summits, hill
and mountain tops ; *d.p.* of
mullaç.

muna, *conj.*, unless, if not,
except.

múnaó, *m.*, explaining,
teaching.

n.

náóúir, *f.*, nature.

naorócanaið, *m.*, babies ; *d.p.*
of naoróean, an infant, a
baby.

naonðar, *m.*, nine persons.

neanícumaoin, *f.*, ill-recompense.
neara, nearest, next ; *comp.* and
super. of near, or nœar,
near.

neoc, *m.*, a person, an individual.

ní, *m.*, a thing.

nam-ðlan, *v.*, to wash or make
beautifully clean.

nó = ná, má, than.

noçturíste, *v.*, bare, uncovered.

nuá, *m.*, newness, freshness : nuá
ðac bíó asur rean ðac uríge,
the freshest of every (kind of)
food, and the oldest of every
(kind of) drink.

[O.

Oóma, *a.*, *p.l.* of oóðar, dun, pale
brown : trí ba maola oóma
na caillíge, the three horn-
less dun-coloured cows of the
hag.

óðánac, *m.*, a youth, a stripling.

óðlac, *m.*, a servant, a youth.

oiréill, *f.*, readiness, arrange-
ment : oéana çura oiréill
oom-ra fíur an ceannairœ,
let you make arrangements
for me with the merchant.

óir, *prep.*, for.

oirproeac, *m.*, music, enter-
tainment.

oirpreacca, *f.*, *g.s.* of oirpreacç,
inheritance, patrimony.

ólaim, *v.*, I drink.

ólpaó, *v.*, would drink : 3rd
cond. of ólaim.

ollaín, *m.*, a professor of any
science : ollaín me oán, a
professor of poetry.

ó'p=ó ip, since it is.

op cionn, over, above in number :
asur op cionn fíceao gallóðlac,
and over twenty galloglasses.

oçar, *m.*, an invalid, a sick
person.

p.

paorir, *f.*, a prayer ; *lit.* the
Paternoster.

plubairnaiz, *f.*, the act of
paddling in water, or moving
the waters so as to make a
gurgling sound.

ponta, *m.*, pounds ; *n.p.* of
pont or punt, a pound.

píonnarœ, *m.*, princes ; *n.p.*
of píonnra, a prince.

πρῶμν, *f.*, a meal, a dinner.

In modern use it means a sumptuous meal or dinner. an overdose.

πυβλίω, *a.*, public, common.

πυγιτ, *m.*, tunes; *n.p.* of πογιτ, a tune.

R.

ραάδ, *v.*, will go; *3rd sing. fut.* of τέρωιμ, I go.

ράδα, *m.*, a saying, the act of saying.

ραε, *prep.* = τε, with.

ράριστεαρ, *v.*, is said, is called; *pres. pass.* of ράδαμ, I say.

ρανν, *m.*, a verse, a stanza.

ρανν, *m.*, verses; *n.p.* of ρανν.

ραδα, *m.*, *n.p.* of ραδ, fortune, luck: *cuiri bannaríde agur cuiri* ραδα οριτ.

ρε, *prep.* = τε, with.

ρε, in *phrase* ραδ ρε ρεαδτ, every other turn, alternately.

ρεαμαρ, *a.*, fat, thick: *banne* ρεαμαρ, "thick milk," that is milk that has thickened and soured before churning.

ρεαδα, *m.*, *g.s.* of ριτ, a running: *το* ταιριβε ρεαδα, with advantage of running.

ρια, *prep.*, before.

ριαδδς, *a.*, grey, brindled, striped.

ρινη, *f.*, intensity, climax, point;

riinn λυαρ, intensity of speed.

ριnnor, *v.*, thou didst; *2nd sing. p.t.* of *ro-nim*, I do.

ριr, *prep.*, with = *pe + r*.

ριτ, *m.*, running, the act of running.

ροζα, *f.*, choice, wish, selection.

ροιςεαδ, *3rd sing. impft.* of *ροιcim*, I reach.

ροιme, *prep.*, before.

ρυς, *v.*, bore, brought forth, uttered; *p.t.* of *beirim*, I bear; *ναc* *maiτ* *an* *hpeit* *το* *ρυς* *an* *ρί*, was it not a good judgment the king uttered?

ρυςαδ, *v.*, was born or borne; *pr. pass.* of *ro-beirim*, I bear or carry.

S.

σαιζεαδ, *f.*, an arrow.

σαιζοε, *f.*, of an arrow; *g.s.* of *σαιζεαδ*. Also arrows; *n.p.* of *σαιζεαδ*.

σαιζιτο, *f.*, *d.s.* of *σαιζεαδ*.

σαοβνόραδ, *a.*, infatuated, foolish, ill-mannered. Foolish appears to be the meaning in the quotation.

σαοζατα, *a.*, worldly, earthly, mortal: *ουμε* *σαοζατα*, a real person of flesh and blood.

σαοιλεαρ, *v.*, I thought; *1st sing. p.t.* of *σαοιlim*, I think.

σαοιlimme, *v.* (also *σαοιlimone*), we think, *1st pl. p.t.* of *σαοιlim*.

σαοιτε, *m.*, sages, learned folk; *n.p.* of *σαοι*, a wise man, a sage.

σαρμυιζ, *v.*, vanquished, exhausted; *3rd sing. pft.* of *σαρμυιζim*, I exhaust, I vanquish.

ράταδ, *a.* (also *ράιτεαδ*), satisfied, satiated.

ρεαδ, in *phrase*, *pa* *ρεαδ*, individually, one by one.

ρεαφóρεαδ, *a.*, foolish, wandering, straying.

ρεαl, *m.*, a time, a space.

ρεαν, *m.*, an old thing; *see* "νua."

ρεανφuan, *m.*, some kind of old mantle or cloak.

ρεанms, *g.s.* of *peim*, *t.*, act of playing music: *ριιγεαδα* *ρεанms*, ways of playing, melodic arts.

ρεан-τρuanαδ, *t.*, old mantle or covering.

ρεαrб, *a.*, bitter, sour, ill-humoured.

ρέροεαδ, *m.*, act of blowing; *v.n.* of *ρέροιm*, I blow.

rérope, *v.*, will blow; *fut.* of réroim, I blow.

remn, *v.*, play (music); *2nd sing. imper.* of remnim, I play (music).

remn, *v.*, played; *p.t.* of remnim.

remneavap, *v.*, they played (music); *3rd pl. p.t.* of remnim.

reimbe, *f.*, bitterness, sourness, *g.s. id.*

reirg, *f.*, a fading away, withering, decaying: reirg galair, a wasting disease, consumption.

rsapcain, *f.* (also rsapamam), parting, separating; *v.n.* of rsapaim, I separate, divide from, scatter.

rséal, *m.*, news, reports; *n.p.* of rséal, a report, account, news.

rsmeill, *f.*, a skirmish. The Irish Texts' Society's Dict. has pceinte. Sgeimeill trí lá, a three days' skirmish.

rsolós, *m.*, a farmer. Instead of this native term we have reilméir, reáirmap and other words borrowed from English.

rsup, *m.*, the act of ceasing or stopping, a halt, a stoppage.

riabaircá, *a.*, fairy-like, fantastic. Also spelled riabaircá.

ribin, *f.*, a bulrush; but in Donegal, where it is pronounced reipín, it means a straw. This is probably the meaning it has in the tale also.

riúne, *f.*, straws or bulrushes; *n.p.* of riúim.

riúe, *f.*, *g.s.* of riú, a fairy: cuip agur puipc riúlaça binne riúe, nimble, sweet, fairy tunes and reels.

riúe, *m.*, the act of shedding, dropping or oozing; *v.n.* of riúim.

rimne, *f.*, see riúne.

rim, *a.*, older, oldest; *comp.* and *super.* of rean, old.

rionnairg, *m.*, foxes; *n.p.* of rionnac, a fox.

riom-córalca, *m.*, *g.s.* of riom-córalc, a long or continuous sleep, deep repose.

riú-binn, *a.*, truly or perfectly sweet.

riúeacairg, *a.*, *g.s.* of riúeacac, melodious, sweet (of music).

riúbal, *v.*, walked; *p.t.* of riúblaim, I walk.

riúbal, *m.*, *g.s.* of riúbal, walking: uime beag ruapac riúbal mé, I'm a little wretched strolling fellow.

riúblac, *a.*, travelling, strolling. ir uime ruapac riúblac raob-nópac mé, I'm a wretched, strolling, foolish-mannered person.

riúblaca, *a.*, a plural form of riúblac, moving, nimble, wandering.

rlao, *m.*, robbery, theft, plunder: agá rlao, plundering them.

rlán-críeacac, *a.*, healed of wounds.

rlamam, *a.*, smooth, sleek, with skin formed again over wounds.

rligeaca, *f.* (also rligceaca), ways, passages, contrivances; *n.p.* of rligce, a way.

rligeac, *f.*, *g.s.* of rligce, a way.

rlionnac, *m.*, a surname.

rluag, *m.*, a host, a multitude, a gathering.

rluagce, *m.*, hosts; *n.p.* of rluag.

rluapa, *f.*, *g.s.* of rluop, which here seems to signify marrow oozing from the bone.

rluapca, *a.*, soiled, besmeared, greasy, dirty.

rluom, *m.*, twisting, winding, twirling: rluom na rluapac, the twisting of the chains.

roçmaroc, *f.*, a multitude, a crowd, a company.

roice, *obs.*, *3rd sing. subj.* of roicim, I reach: go roice anoir, until this moment.

poicm, *v.n.* of poicim, I reach, attain to, arrive at.

poi-meannmác, *a.*, high-minded, magnanimous.

ppairceómac, *f.*, rambling about for pleasure rather than on business.

ppóirímacaib, spices; *d.p.* of ppóira, a spice.

ptuamác, *a.*, accomplished.

pturoéarác, *a.*, studiously.

puamác, *a.*, wretched, miserable.

puác, *a.*, merry, gay, cheerful.

puópeao, *v.*, I'll sit; *1st sing. fut.* of puóim, I sit.

puúilb, *f.*, eyes; *d.p.* of puúil, an eye.

puipéara, *m.*, *g.s.* of puipéar, a supper. Séipe should be used instead of this word.

puirge, *f.*, courting, wooing; *v.n.* of puirgim, I woo.

puó, yonder thing: cuéao vo b'áil lib pur puó? what do ye wish (or hope) to accomplish by yonder (action or proceeding)?

T.

taóairt, *f.*, giving, etc.; *v.n.* of vo-beirim, I give, take, etc.

taíróiúir, *a.*, melodious.

taiseanta, *a.*, resourceful (?).

taimic, *v.*, come; *p.t.* of tigim, I come.

taimur, *prep. pron.*, beyond him (it); round about him (it): ní maca mé taimur ro puar, I'll not go up beyond this; tug Seathan péacaim taimur, Seathan looked around him.

tairbeánao, *m.*, a show, sight or exhibition.

taíteleasuib, *m.*, practised or skilled physicians; *d.p.* of táíteilais, a practised physician surgeon.

taiteamác, *a.*, pleasing, agreeable, pleasant.

taiteuigeas, *v.*, pleases; *hist. pres.* of taiteuigim, I please.

tan, *m.*, time, occasion.

tánsaoar, *v.*, they come; *3rd pl. p.t.* of tigim, I come.

taob, *f.*, the side, the side of anything.

tairt, *prep. pro.*, past thee: leis tairt é, let him pass, don't detain him any longer.

tairba, for tairbe, *f.*, advantage, profit: vo tairba peacá, in the advantage of running.

tairraing, *v.*, pulled, dragged, drew; *p.t.* of tairraingim, I pull or drag.

tát, *m.*, a weld, a soldering, a knitting or healing of the broken bone.

té, an individual, a person.

teacairie, *m.*, a messenger.

téao-úinne, *a.*, string-sweet: cuirleanna téao-úinne, string-sweet pulses (of music).

teaghlac, *m.*, the household or inhabitants of the same house.

teitg, *v.*, cast, flung; *p.t.* of teitgim, I cast, I fling.

tiaşaim, *v.*, = téróim, I go.

tiar, in phrase, taob tiar, behind *lit.* the back side. Also the west side because the Irish in naming the points of the compass faced the rising sun or east, consequently the west was taob tiar or behind them.

timceall, *prep.*, about, around.

tiomám, *f.*, driving; *v.n.* of tiomámim, I drive.

tiománasaoir, *v.*, they drove; *3rd pl. p.t.* of tiomámim.

tíre, *f.*, *g.s.* of tír, a county.

tiubrao, *v.*, would give (*dep. form*); *3rd sing. cond.* of vo-beirim.

tiubraimn-pe, *v.*, I would give; *1st sing. cond.* of vo-beirim.

toác, *m.*, exacting: ag toác cíopa, exacting rent.

τόγδαρ, *v.*, lifts, raises up; *hist.*
pres. of τόγαιμ, I raise or
lift up.

τοίγε, *f.*, of a house, *g.s.* of
τοίς, a house. Τοίς is the
common word, *nom.* and *dat.*,
in Ulster, excepting Donegal,
where τεάc is *nom.*, τοίγε,
gen. and τοίς *dat.*

τόμ, *f.*, the bottom of anything,
the posterior.

τόιη, *f.*, a pursuit.

τοιρέιμ, *f.*, heaviness, deadness,
stupor: τοιρέιμ ρυαμ, a dead
sleep.

τοίρς, *f.*, a journey, an expe-
dition.

τράc, *m.*, time, hour, occasion:
an τράc céadna a n-a míamc,
the same time or hour on
the morrow.

τρέίστεac, *a.*, accomplished (aí,
at).

τυαḡ, *f.*, an axe, a hatchet.

τυαḡς, *f.*, *g.s.* of τυαḡ.

τυαró, *m.*, the north: ó'n áipo
tyaró, from the north side.

τυαπαρoal, *m.*, wages, hire.

τυαπαρḡbáil, *f.*, report, account,
news.

tyḡ, *v.*, gave; *p.t.* of oo-beipim.

tyḡao, *v.*, was brought; *pt.*

pass. of oo-beipim: tyḡao
leabair dá ionnparoe, a book
was brought him.

tyḡoar, *v.*, they gave; 3rd
pl. p.t. of oo-beipim.

tyḡtá, *v.*, you would give; 2nd
sing. cond. of oo-beipim.

tylca, *f.*, *g.s.* of tylac, a hill.

tyiteaoar, *v.*, they fell; 3rd
pl. p.t. of tyitim, I fall.

tyr, *m.*, the beginning; occurs
in many phrases: an gallóglaḡ
oo labair ó tyr, the gallow-
glass who spoke at first.

U.

uaḡtarmaḡ, *a.*, upper, uppermost:
carbad uaḡtarmaḡ, the upper
gum.

uaóa, *prep. pr.*, a form of uairó
=from him, still heard in
the spoken Irish of Ulster.

uḡlaib, *m.*, apples; *d.p.* of
uḡall, an apple.

uime, *prep. pr.*, about him.

uimur, *f.*, a number.

uipuro, the Ulster (Oriol) form
of oipearo, amount, quantity:
oo junne mé an uipuro oo
bḡeḡs, I made (=told) that
much of a lie. an uipuro
(without peo or rin) is fre-
quently used for "that much,"
e.g., ruair peaoar copóm agur
can ruair mipe acḡ an oipuro=
Peter got a crown, and I
only got just the same.

ullam, *a.*, ready, prepared.

ullmuḡao, *m.*, act of preparing,
getting ready; *u.n.* of ull-
muḡim, I prepare.

ullmuḡte, *v.*, prepared, made
ready; *p.p.* of ullmuḡim,
I prepare.

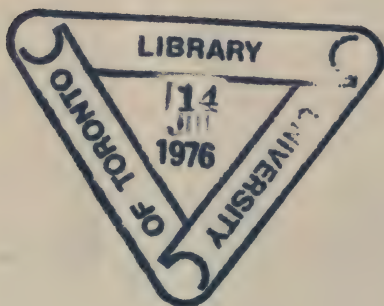
ulac, *m.*, an Ulsterman.

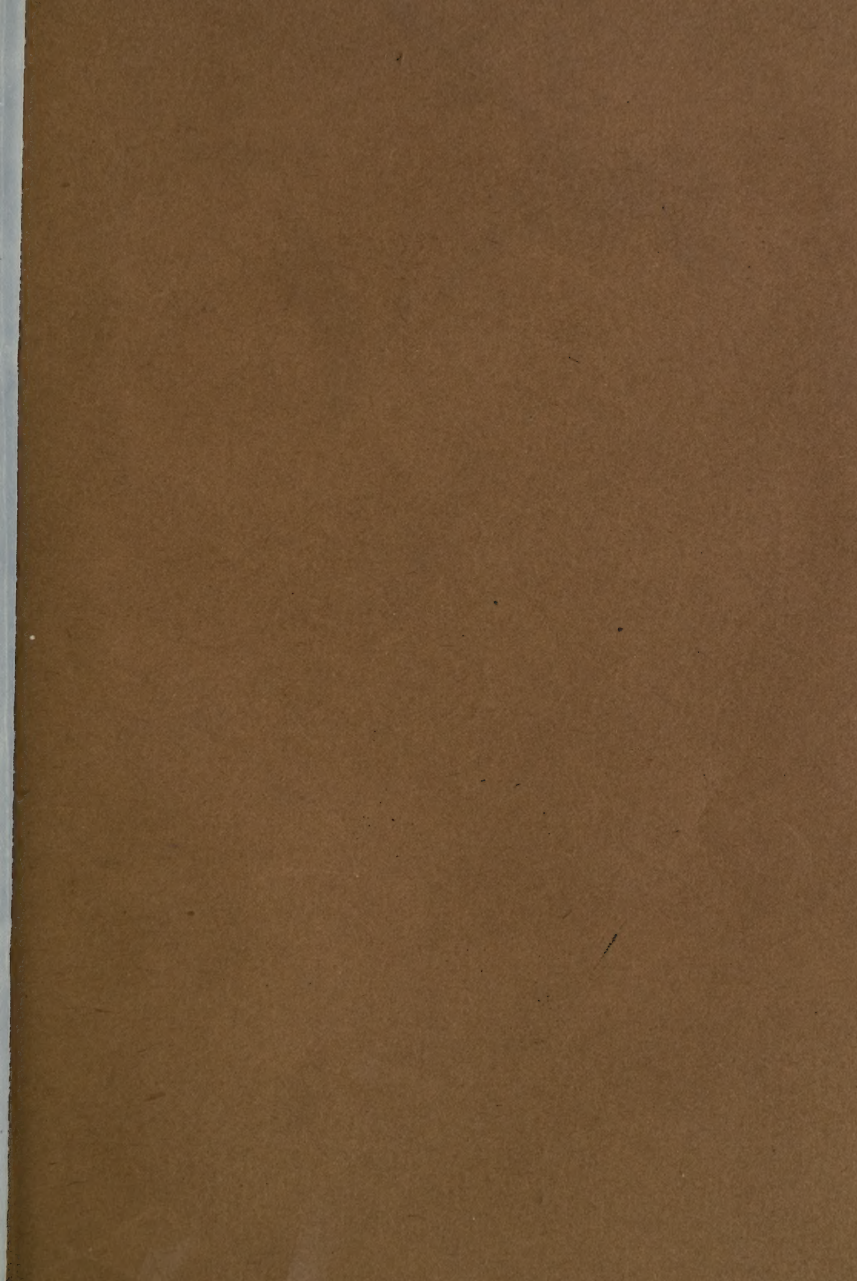
urcar, *m.*, a shot, a cast: urcar
paḡoe, the length of an arrow
shot.

urur, *a.*, a form of ruurur, easy:
ir urur hom, I find it easy:
I think it easy.

foirceann,

Δρ η-α έμ η ζεζό
ο' ηα ζαζαη αζυρ οά θυιόηη
Δρ ζέηθ ηππύηηαη ηοζταμαζ, η. α 40,
1 ηθαηε άτα ζηαζ.







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